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KANSAS CITY, KANSAS

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April 1925

FIFTY YEARS IN FOREIGN FIELDS

MRS. JONATHAN STURGES
First President of the Woman's Board of Foreign Missions
1875-1895

FIFTY YEARS
IN
FOREIGN FIELDS

China, Japan, India, Arabia

A History of Five Decades
of the
Woman's Board of Foreign Missions
Reformed Church in America

By

Mrs. W. I. Chamberlain

1875 1925

ISSUED IN ITS JUBILEE YEAR
by the
WOMAN'S BOARD OF FOREIGN MISSIONS
REFORMED CHURCH IN AMERICA
TWENTY-FIVE EAST TWENTY-SECOND STREET
NEW YORK

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Then shalt thou cause the
Trumpet of the Jubilee to sound.
Leviticus 25:9.

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New York

THE ABBOTT PRESS, NEW YORK

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TO
THE WOMEN IN THE REFORMED CHURCH IN AMERICA WHO HAVE,
BY THEIR SERVICE, GIFTS AND PRAYERS,
ON THE MISSION FIELD AND IN THE CHURCH AT HOME,
MADE POSSIBLE THE WORK HEREIN DESCRIBED,
THIS HISTORY IS DEDICATED
BY THE
WOMAN'S BOARD OF FOREIGN MISSIONS,
REFORMED CHURCH IN AMERICA

51027

FOREWORD

"And I, if I be lifted up, will draw all men unto me."

That the dissemination of Christian ideals among the nations is the only solution of the problems of the present day—has become the judgment of statesmen of America, like the Hon. Elihu Root and of the Orient, such as the Hon. C. T. Wang who uttered these words at the Peace Conference at Washington:

"True liberty does not come from political upheavals. It comes only when a man is freed from his sins—when he has established a true relationship between himself and God—himself and other men. To carry Christianity to all peoples is the best way of bringing freedom to the world."

This History contains the story of how the women of the Reformed Church in America accepted the responsibility of their share of bringing the world to Christ.

It is also the story of the life work of Missionaries of unimpaired faith in the Word of God, in the atoning sacrifice and divine nature of the risen Lord and Saviour of the world.

It is written by one whose life for many years followed the road of the Loving Heart in the Arcot Mission. Obliged by untoward circumstance to return home, the loss to the Field became gain to the Woman's Board of Foreign Missions, where Mrs. Chamberlain's manifold gifts were needed and much appreciated as a member of the Board and as Foreign Corresponding Secretary for China.

Through this association she can vouch for the progress of the program of the Board—of Intercession, Education, Service and Finance—to be carried out by every girl and woman in the Church.

Through her father-in-law, Dr. Jacob Chamberlain, one of the heroes of the faith, her husband, Dr. Wm. I. Chamberlain, Missionary and Corresponding Secretary of the Board of Foreign Missions, and her own close contact with the Mission Fields she

can testify to the supreme power and value of the three-fold cord of missionary service—Medical, Educational and Evangelistic work; and to the response to be found in the happy faces in the crowded school rooms and changing homes of the Orient—

"Praise to all the past that made us in the heat of its desire;
Glory to our elder brothers, those swift runners with the fire.
How their brows were bright with wonder! How their feet were shod with flame!
Beautiful upon the mountains was the shining way they came.
They are fragrance in the dawn wind, they are beauty in the flower—
Let us bow our heads before them humbly now. This is their hour.
We are standing in the gray dawn of a day they did not know,
On a height they only dreamed of, toiling darkly far below.
Wondrous day to be alive in—when with furious might and main,
God is fashioning the future on the anvil-horns of pain.
Forward then! And onward, upward toward the greater days to be,
All the nations singing with us one great song, fraternally.
Up and up, achieving, failing, weak in flesh but strong of soul—
We may never live to reach it. Ah, but we have seen the goal."

LOUISE CHAMBERS KNOX.

PREFACE

This history of the fifty years of work of the Woman's Board of Foreign Missions of the Reformed Church in America is written for the women of the Reformed Church. It does not pretend to be a history of the foreign missionary work of the Reformed Church at large. It seeks to give to the women of the Missionary Auxiliaries and to all interested women of the Church a narrative of the aims and activities of the Woman's Board throughout its history and of the achievements of our women missionaries in our four foreign fields, in evangelistic, educational, medical and industrial work, with a brief account of our co-operation in union work. It endeavors to trace the origin and development of each of the institutions supported by the Woman's Board in China, India, Japan and Arabia and to convey definite information as to their location, aims, achievements and needs. It contains by no means all that is worthy to be recorded. It may contain much which will appear like repetition that should have been avoided. It necessarily omits the names and activities of many missionaries and members of the Church at home without whose labors the sum of all that has been accomplished would be much smaller than it is. It is to be feared that in the pressure of the work errors may have crept in. For all such mistakes the writer begs the reader to bear in mind that "to err is human, to forgive divine."

Mrs. H. B. Montgomery's "Western Women in Eastern Lands" furnished the basis for the sketch of Mrs. Doremus. The Woman's Board of Foreign Missions entrusted the writer with its sacred Minutes and the Board of Foreign Missions with its entire file of the Reports of the Woman's Board and many of its own Reports. Grateful acknowledgment is made to all those missionaries who wrote so faithfully, fully and frequently of their work in the pages of the *Mission Gleaner* and *The Mission Field* and from whose letters much of the material for this history was drawn.

To the Secretary of the Board of Foreign Missions the author is indebted for constantly placing within her reach resources of knowledge, reference, confirmation and correction without which the work could scarcely have been completed.

MARY E. A. CHAMBERLAIN.

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FIRST DECADE
1875-1885

CHAPTER I.

First Decade: Pioneer Workers and Their Work

David Abeel.—The history of every woman's board of foreign missions properly begins with the name of David Abeel, but it is the unique privilege of the Woman's Board of Foreign Missions of the Reformed Church in America to claim him as a son of its own historic Church. His is one of the first in the long list of distinguished names of pioneer missionaries sent out by the Reformed Church. His is the name associated more than any other with the beginnings, in every denomination, of woman's work for women in Eastern lands.

Born of Revolutionary stock in the old Dutch town of New Brunswick, N. J., on the 12th of June, 1804, he began the century with the inheritance of a militant spirit. His father, David Abeel, Senior, was an officer in the United States Navy, distinguished for bravery in action. The son, David Abeel, Junior, enlisted in the cause of the Kingdom of God on earth and fought for it to the end of his brief life with an energy and enthusiasm which not even his early death could defeat. Nor, since this is the record of women's work, should we neglect to mention his mother, Jane Hassert of New Brunswick, who is described as "a lady possessed of deep piety, great benevolence of character and gentleness of spirit." Who shall say what was the influence of her unworldly nature upon her son's receptive, adolescent mind, or that it was not through her that his thoughts were turned first from West Point and later from the study of medicine as a profession, to the then almost untried field of foreign missionary endeavor? At the age of nineteen he entered the New Brunswick Theological Seminary and from that time the call of the East sounded ever in his ears.

First Woman's Foreign Missionary Organization 1834

It is not possible in this brief history to give a detailed account of the influences which finally led David Abeel to China in 1829 as a chaplain of the Seamen's Friend Society, nor of his subsequent service under the American Board of Commissioners for Foreign Missions which later led to his extensive travels in Malacca, Siam, Java and the islands of the Eastern seas. In Singapore, Bangkok, Batavia, Canton and Amoy he labored unceasingly, in spite of prolonged ill-health and great bodily weakness, from 1830 to 1845, to formulate "some practicable plan of

evangelizing this populous nation," (China) and of "awakening the slumbering churches" at home. Compelled in 1833 to return home, it was thought to die, he passed through London where he was the means of the organization in 1834 of the first woman's foreign missionary society ever founded for definite, independent missionary work in foreign lands, called the "Society for Promoting Female Education in China and the East." For this he drew up an eloquent appeal and to it he devoted the profits from the sale of his missionary Journal. Of it he says: "By the Lord's especial kindness I have aided in forming a society for female education in China and the surrounding countries. An auspicious commencement." Auspicious, indeed, it was—a movement destined to set free the unsuspected energies of multitudes of women in behalf of other multitudes less fortunate than themselves.

As the immediate result of his effort, forty women of different religious denominations were sent out during the next twelve years to various foreign fields by this one British society. A letter received after his death from a lady with whom he had stayed much of his time while in London says of him: "None who had the privilege of knowing him are likely to forget him, for he was indeed, 'a burning and a shining light.' His representations of the state of the heathen and of the responsibility of the Christian Church were most solemn and affecting. He had no sympathy with a hollow, half-hearted attachment to the cause of Christ. His had never been the 'middle walk of Christianity'; having himself forsaken all for Christ, he could and did insist, in every case, upon the same surrender. At the anniversary of our Bible Society he came forward, notwithstanding his weakness, and challenged the young students in our colleges to join the missionary host. I think I see and hear him now, turning to them and saying with unusual energy—'And who has given you a dispensation to remain at home when the whole world is calling so loudly for assistance?'"

David Abeel was a century ahead of his time in his vision of what was needed for the Christian conquest of the world. His appeal was not first, nor even primarily, to the ministers and theological students of his day. His voice rang out nearly one hundred years ago its call to the College Student Volunteer. With all the earnestness of his far-seeing mind he cried out in his Journal: "The work of evangelizing the world demands more than the labors of the ordained missionary. There must be teachers, physicians, merchants, in places, mechanics—Christian communities who can employ all the various means by which the heathen world may be influenced. . . . The co-operation and influence of ladies are also greatly needed in evangelizing the

heathen. Ladies alone have access to their own sex. . . . Ladies ought to accompany every mission family." His was, at the outset, the clear-sighted, statesmanlike grasp of the need of all the forces of a Christian civilization for the accomplishment of the task to which he had set himself—a need which it has taken the Church almost a century to fully realize. His was the first clear call to the women of the Church to organize in the interests of the women of heathen lands.

Mrs. T. C. Doremus, "The Elect Lady"

The women of New York were no less ready and willing than were the women of London to listen and respond to Dr. Abeel's appeal for their aid and co-operation in evangelizing the Eastern world. Mrs. Thomas C. Doremus, whose husband was an elder in the South Reformed Church, New York City, had been one of those who went on board the ship to bid him farewell when in 1829 he had sailed as the first representative of the Reformed Dutch Church in China. She was among the first to welcome him home and she was one of the most enthusiastic supporters of his cause. Her parlors were opened for the gatherings of women of all denominations who listened to his impassioned appeals. It was to her that he referred the programmes for his meetings with those whom he so ardently desired to enlist in his cause. No more beautiful or inspiring life than that of the "Elect Lady" is known to us in the annals of the old Dutch Church and we of today should treasure her memory as a rich inheritance and a great incentive to nobler effort. Far better than any gift of gold is the legacy of her spirit-filled life, overflowing with the blessings which follow good deeds and bearing the stamp of the Master's own sign and seal.

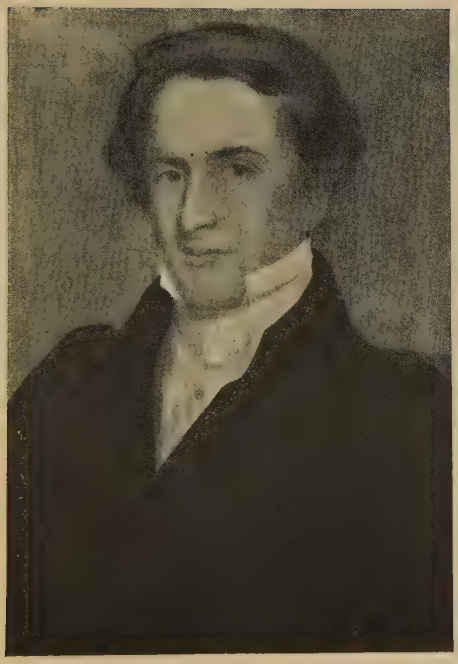
The story of her life reads like the fairy tales which are too good to be true. Endowed from her cradle with every advantage of birth, wealth, social position, temperament, personal charm, wise and disciplined character, she had the additional blessing of a perfect marriage with one who was not only in hearty sympathy with all her plans and purposes, but who had it in his power to accomplish their realization. As we study the record of her extraordinary beneficence, her versatility, her executive ability, her breadth of interest, her depth of sympathy, her untiring devotion to every good cause at home and abroad, we seem to see in her

> "The reason firm, the temperate will,
> Endurance, foresight, strength and skill;
> A perfect woman, nobly planned
> To warn, to comfort and command."

Her interest in foreign missions dated, we are told, from her early childhood and was inspired by her mother's concern for the salvation of a lost world. Societies to aid the Greeks, missions to help the French Canadians, schools to educate the Sandwich Islanders, all enlisted her ardent and active interest. Out-going missionaries were provided with outfits; home-coming missionaries were offered bountiful and beautiful hospitality. Rising early, she attended to the affairs of her own household. Retiring late, she carried on an endless correspondence with those who were doing the world's work. She gave up articles of personal adornment and bestowed the price upon schools and hospitals. She furthered missionary interest by inviting large gatherings of influential men and women to her home to hear of what was being done in foreign lands by missionaries who were at home on furlough. She cared for the sick, fed the hungry, clothed the naked. With her own hands she prepared boxes, wrought embroidery and other fancy-work to be sold for the benefit of missions; on her own feet she walked to hospitals, to city missions, to homes for aged women, to schools for Italo-Americans. She touched enterprises and they lived. She explained plans and they prospered. She wrote down names and those whose names she wrote fell into line. She held services in jails and inspired released prisoners to better living. Self-effacing, she preferred others before herself, choosing always for herself the subordinate position. She gave herself to brain work and to organization while to others she gave the outward honor, wherefore others delighted to honor her and God Himself highly exalted her.

One would expect to hear, after all this, that she had no time or strength left for home duties. But we are told that this was not the case, that nothing was allowed to interfere with her home life. Nothing could come between her and the one to whose fostering care and abundant means she so largely owed her power to do good. She is said to have entered fully and intelligently into all the interests of her nine children and we hear that she shared joyfully with her grandchildren the spirit of well-directed play. Painting, sewing, embroidering, modelling in wax, telling stories, inventing games, she was their adored playmate. She was a perfect hostess. The machinery of her household was noiseless. As we read of the peace and harmony which flowed from her presence we feel that her dwelling must have been the fit emblem of her life and character.

Mrs. Montgomery, in "Western Women in Eastern Lands," asks: "What was the secret of such a life, poured out in inexhaustible richness by hands that were never strong? This frail, delicate woman carried on, unfaltering, tasks that would



DAVID ABEEL

MRS. THOMAS C. DOREMUS

stagger a giant. There is but one answer. Perfectly consecrated to Christ's service, she yielded her life into His control and the fulness of His power flowed through her life unhindered. 'A heart at leisure from itself to soothe and sympathize' was hers. Her powers were not *frittered,* but *directed.* 'Mrs. Doremus gave the whole of herself to the Lord; the whole of herself to the Church; the whole of herself to every suffering heart she met and yet the whole of herself to her home and children,' said Dr. Tyng at her memorial service when, in 1877, her beloved form was laid to rest. 'Here,' said her pastor, 'here is her epitaph, written eighteen hundred years ago by St. Paul: 'Well reported of for good works: she hath brought up children; she hath lodged strangers; she hath washed the saints' feet; she hath relieved the afflicted; she hath diligently followed every good work.'"

This is an inspiring inheritance for the women of the Reformed Church, to which Mrs. Doremus belonged. We do not wonder that Dr. Abeel turned to her to arrange his meetings with the women of New York City.

In a letter written in 1876 to the Woman's Board of Foreign Missions of the Reformed Church Mrs. Doremus tells the story of one of these meetings: "A meeting was called in the parlors of Dr. Matthews, in the South Dutch Church, then Garden, now Exchange Street. The meeting for the final arrangement was at the house of Mrs. Bethune, Dr. Bethune's mother. Dr. Abeel opened the meeting and then remarked that he had a message for them. At that time the Dutch Board was auxiliary to the American Board. The Secretary, Dr. Rufus Anderson, wished the ladies to defer. 'What!' said Mrs. Bethune, 'is the American Board afraid the ladies will get ahead of them?'

"Some were for going on; others, out of respect for Dr. Anderson, were willing to wait; and Dr. Abeel, with tears rolling down his face, exclaimed: 'What is to become of the souls of those who are ignorant of the offers of mercy and of the Bible?'"

Woman's Union Missionary Society, 1861

That was in 1834. It was twenty-seven years later, long after Dr. Abeel had died, that the first woman's missionary organization in America, the Woman's Union Missionary Society of America for Heathen Lands, was formed in 1861, with Mrs. Doremus for its first President. One feels a pang of regret that Dr. Abeel did not live to see this desire of his heart fulfilled, when American women of all denominations, under the leadership of the one inspired by him, put into execution at last the project which he had so eloquently and so vainly pressed. Yet there is both comfort and significance in the last words ever written by

him: "O may the Conqueror continue with me to the end!" The Conqueror has continued with him in ever increasing power until, today, Eastern as well as Western women have the privileges which he so long ago claimed for them.

The Woman's Union Missionary Society was founded during the strife of the Civil War. It was not strange that in that period of storm and stress seven years should pass before any other group of women followed where that first group had led. The war, however, had made it inevitable that some kind of "woman movement" should ensue. The ideals and ideas of women had changed since the beginning of the nineteenth century. Old things were passing away and if all things had not, as yet, become new, they were fast taking on a new aspect. The abolition movement, woman's suffrage, woman's rights, woman's sphere, were burning questions of the hour, in the discussion of which the voices of women rose high above the din of masculine strife. Men and women everywhere were revising their ideas of the relation of woman to the universe. The ministry of women to soldiers in the war had proved that they possessed great executive ability and an amount of energy which, once set free, could not be and ought not to be suppressed. The vision of national need which they had so clearly seen in the struggle of the war, developed at its close into a wider comprehension of world demands and they were ready at the end of that decade to begin the most strategic and far-reaching enterprise in which they had ever yet engaged—the work of carrying their vision to the women and children of far Eastern lands.

Women's Denominational Foreign Missionary Boards

It was to be expected that, as the American Board was the parent of all the other foreign mission boards, so would the Congregational women lead all the others in the formation of a woman's denominational foreign missionary board. The Woman's Board of Missions of the Congregational Church was organized in 1868. The Methodist women followed in 1869. Presbyterian women entered the field in 1870 and Baptist women in 1871.

Woman's Board of Foreign Missions, Reformed Church in America, 1875

It is an interesting, if not a puzzling question why the women of the Reformed Church, with both Dr. Abeel and Mrs. Doremus of their own Church to lead the way, should have been the very last to organize. We are told that "the mills of the gods grind slowly" and we are not unaccustomed, perhaps, to the idea that

the mills of the Dutch gods grind slowest of all. It may be so. Yet in seeking for some solution to this perplexing problem a fairer and more flattering explanation has been found. There are many proofs, as we have seen, that Mrs. Doremus exerted a wide influence among women outside of her own denomination. There are many more indications that she enjoyed great popularity among the women of her own Church. It was very natural that those women, accustomed to look upon her as their leader, should have felt a peculiar devotion to the society of which she was the head and that they should have been slow to organize in her own Church another woman's board of foreign missions. In a Statement of the Work of the Woman's Board of Foreign Missions of the Reformed Church prepared by Mrs. Gertrude L. Vanderbilt and Mrs. James P. Cumming and read at the Foreign Missions Conference held in Philadelphia in November, 1883, the following paragraph occurs: "The women of our Reformed Church were almost the last to establish a Woman's Board of Foreign Missions. This was not that they were less zealous advocates of the cause, but hitherto their personal interest had been directed through the channel of Synod's Board and their individual gifts absorbed into those of the customary church collections. Had this been all, so far as monetary interests were concerned, there might have been no need of a separate organization in so small a denomination as ours. But the interest of many of our church members was becoming dissociated from the work of our own Board and their gifts diverted into the channel of the Woman's Union Society. While that is a most noble work and worthy of our heartiest commendation, it is hardly just to neglect for that the support of the schools established by our own Church. If we can give due maintenance to the schools for heathen women at our stations and at theirs, it were well to do both; but so long as the women and girls in our own schools are not having the advantages we might give them, our first duty, plainly, is to uphold the missionaries whom we have sent from our own Church. It is undoubtedly true that the personal influence of Mrs. Doremus was very powerful in arousing missionary zeal and her enthusiasm inspired the women of our churches, but we are too few in numbers and, as a denomination, too small to bear so heavy a drain upon our resources as that which diverted this interest into other channels."

This was undoubtedly the main reason why the Woman's Board of Foreign Missions of the Reformed Church in America was not organized until 1875, forty years after Dr. Abeel had pleaded for it so earnestly and nearly fifteen years after Mrs. Doremus had initiated the first society.

Leaders Among Dutch Reformed Women of the Last Century

The Reformed Church, in the last quarter of the last century, was not without leaders among its women. In New York City and the surrounding towns in New Jersey and along the Hudson River, there were women of vision and courage and when the General Synod, at its meeting in Poughkeepsie in June, 1874, called upon them to organize a woman's board of foreign missions which should be auxiliary to Synod's Board, it found them ready to go forward. It had long been felt by those who were familiar with the details of foreign missionary work that it offered a wide field for the co-operation of the women of the Church. There were already in existence a number of women's missionary societies in the churches of the denomination. Synod's Board had endeavored to meet the situation on the field by appointing a number of unmarried women missionaries. The efficiency of women in charitable undertakings, their inauguration, in many places, of the very plans now contemplated, the growing recognition of their executive ability, all now summoned them to this greater task.

Thirteen Not an Unlucky Number

We are told that thirteen women of the Dutch Reformed Church assembled in the lecture room of the Marble Collegiate Church at the corner of Fifth Avenue and Twenty-ninth Street, New York City, on January 7, 1875—one of the bitterest days in what appears to have been a winter of bitter days—to consider the call of General Synod. They had come from the churches of New York City, Brooklyn, Yonkers, Millbrook, Saugerties, Belleville and Hackensack, through rain and sleet and over ice-coated pavements, undismayed by the elements, determined in their purpose. Every available record has been searched for the names of these heroic ladies. Dr. Ferris, then the Secretary of Synod's Board, met with them and took the minutes of the meeting and was, apparently, and perhaps not unnaturally, more concerned with the names of the churches from which they came. Yet it does not seem to require the gift of second sight to imagine who some of them were. We surely see Mrs. Ormiston and Mrs. Chambers of New York City, wives of prominent ministers of the Dutch Church in New York, the latter the mother of the present President of the Board. We know that Mrs. Cumming and Mrs. Cole of Yonkers were there, the former for so many years the Home Corresponding Secretary of the Board. Nor can one doubt that Mrs. Henry N. Cobb represented the church at Millbrook. Or that Mrs. A. Loring Cushing, within the memory of most of us, the devoted Home Corresponding Secretary of the

Board, was the representative from Belleville. Mrs. T. B. Romeyn, or Mrs. Erskine Westervelt, or both of them, must have represented Hackensack. Brooklyn undoubtedly sent Mrs. David Inglis, wife of the pastor of the Church on the Heights, and probably Mrs. D. C. Enos, both of whom were active in the new Board. Saugerties sent someone who then mysteriously dropped out of sight. Nothing is said about Jersey City, yet it is hard to believe that Mrs. Paul D. Van Cleef, first Vice-President and then President of the Board through three decades, was not there. But whoever they were, they were earnest, active women, filled with The Spirit, who were present at this and the following meetings upon days which, as the record says, "fully sustained for severity the character of the organization morning." To them the Church owes a large debt of gratitude.

Names of Managers First Proposed

The minutes of that first meeting inform us that, after the articles of a temporary constitution had been adopted and the name of the Woman's Board of Foreign Missions of the Reformed Church in America chosen,

> "the following ladies were then chosen as Managers: Mrs. G. L. Vanderbilt, Flushing, L. I., Mrs. Paul D. Van Cleef, Jersey City, N. J., Mrs. David Inglis, Mrs. D. C. Enos, Mrs. A. R. Thompson, Mrs. Samuel B. Stewart, Mrs. Paschal S. Hughes, Brooklyn, L. I., Mrs. David Cole, Mrs. James P. Cumming, Yonkers, N. Y., Mrs. Theodore B. Romeyn, Mrs. Erskine Westervelt, Hackensack, N. J., Mrs. Wm. Ormiston, Mrs. Talbot W. Chambers, Mrs. H. D. Ganse, Mrs. E. P. Rogers, Mrs. D. J. Steward, New York City, Mrs. Eliza B. Polhemus, Mrs. John H. Ballantine, Mrs. S. R. W. Heath, Miss Anna B. Duryee, Newark, N. J., Mrs. Margaret C. Hussey, Peekskill, N. Y., Mrs. Emma R. Hunt, Metuchen, N. J., Miss Abby D. Cobb, Tarrytown, N. Y., and Mrs. A. L. Cushing, Belleville, N. Y."

These ladies were notified of their appointment and were asked to meet two weeks from that date. The local ladies' missionary societies were also invited to send representatives to the meeting.

Birthday of the Woman's Board of Foreign Missions, January 21, 1875

Accordingly, the ladies appointed as Managers and the representatives of the local missionary societies met in the lecture room of the Marble Collegiate Church "at eleven o'clock and forty minutes" on the morning of January 21, 1875, and that date was officially placed in the calendar of the Reformed Church as the Birthday of the Woman's Board of Foreign Missions. A permanent Constitution and By-Laws were adopted and, regrets

as well as acceptances having been received, the following Charter Officers and Managers of the Board were formally and officially elected:

CHARTER OFFICERS

President	Mrs. Jonathan Sturges	New York City
Vice-Presidents	Mrs. P. D. Van Cleef	Jersey City, N. J.
	Mrs. D. Inglis	Brooklyn, L. I.
Honorary Vice-Presidents	Mrs. Wm. Williams	Hackensack, N. J.
	Mrs. E. T. Throop Martin	Auburn, N. Y.
	Mrs. J. Elmendorf	Poughkeepsie, N. Y.
	Mrs. J. M. Ferris	Flatbush, L. I.
	Mrs. H. N. Cobb	Millbrook, N. Y.
	Mrs. R. H Pruyn	Albany, N. Y.
	Miss Eliza Phelps	Albany, N. Y.
Recording Secretary	Miss A. B. Duryee	Newark, N. J.
Foreign Corresponding Secretaries	Mrs. E. P. Terhune	Newark, N. J.
	Mrs. G L. Vanderbilt	Flatbush, L. I.
Home Corresponding Secretaries	Mrs. J. P. Cumming	Yonkers, N. Y.
	Mrs. A. E. Myers	Bronxville, N. Y.
Treasurer	Mrs. Peter Donald	New York City

CHARTER MANAGERS

Mrs. Jonathan Sturges	New York City
Mrs. P. D. Van Cleef	Jersey City, N. J.
Mrs. D. Inglis	Brooklyn, L. I.
Mrs. E. P. Terhune	Newark, N. J.
Mrs. J. P. Cumming	Yonkers, N. Y.
Mrs. A. E. Myers	Bronxville, N. Y.
Mrs. G. L. Vanderbilt	Flatbush, L. I.
Mrs. P. Donald	New York City
Mrs. T. W. Chambers	New York City
Mrs. D. C. Enos	Brooklyn, L. I.
Mrs. A. R. Thompson	Brooklyn, L. I.
Mrs. D. Cole	Yonkers, N. Y.
Mrs. T. B. Romeyn	Hackensack, N. J.
Mrs. E. Westervelt	Hackensack, N. J.
Mrs. W. Ormiston	New York City
Mrs. H. D. Ganse	New York City
Mrs. S. B. Stewart	Brooklyn, L. I.
Mrs. M. C. Hussey	Peekskill, N. Y.
Mrs. A. L. Cushing	Belleville, N. J.
Mrs. G. D. Hulst	Brooklyn, L. I.
Mrs. W. J. R. Taylor	Newark, N. J.
Mrs. J. Williamson	Jersey City, N. J.
Mrs. J. C. Sproull	New York City
Mrs. S. M. Woodbridge	New Brunswick, N. J.
Mrs. J. Elmendorf	New Brunswick, N. J.
Miss Anna A. Hoffman	New York City
Miss Eleanor E. Bergen	Brooklyn, L. I.
Miss Anna B. Duryee	Newark, N. J.

EARLY MISSIONARY SOCIETIES

It has already been said that there were women's missionary societies existing in the churches of the denomination before the organization of the Woman's Board of Foreign Missions. It is doubtful, indeed, if there was ever a time in the nineteenth century when the women of the Church were not engaged in some form of missionary effort. That effort may not have been organized. It may not have taken the form of Boards. But there can be little doubt that work for foreign missions had been carried on by women for more nearly one hundred years than fifty years when the founding of the Woman's Union Missionary Society was celebrated in 1911.

That the women of the Dutch Church were not behind their sisters of other denominations in their interest and activity in the cause of missions we gather not only from what we know of Mrs. Doremus, but from old records which, though scanty, are full of revealing import. The first annual report of the "Female Bible, Missionary and Tract Society" of the New Utrecht Church of Brooklyn is interesting in itself but still more significant of the attitude of the women of the Dutch Church of early days toward the outlying world. This ancient leaflet, rescued from oblivion and reprinted, bears the date of February 3, 1826. It records that the society was organized on the 3rd of February, 1825 and that its object was "to promote the distribution of the Holy Scriptures, to aid in sending the preached Gospel to the destitute and to extend the circulation of religious tracts." Its Secretary, Mrs. John Carpenter, who seems to have been in advance of many of her contemporaries, writes in her report: "We cannot but heartily compassionate those who are destitute of that holy volume which, to us, is so unspeakably precious; and feel constrained to make every exertion in our power to extend the blessing we so highly value." At the first quarterly meeting the sum of $128.31 was paid into the hands of the treasurer, of which sum $25 went to the Dutch Church Missionary Society and $30 to the United Foreign Missionary Society. Another gift of $10 was sent to the Dutch Church Missionary Society later in the year. The sum of $84.50 was collected personally by the managers of the society. In the list of subscribers and donors are the names of nine different representatives of the Van Brunt family, seven of the Cortelyou family and six of the Cowenhoven family, showing that interest in the cause of foreign missions was passed on from father and mother to son and daughter. In that old society of a century ago the Lefferts, the Bogarts, the Browers, the Hegemans, the Duryees, the Lotts, the Suydams and a host of others whose

names are as familiar to us as they were in those early days of the Dutch Church, wrought for "that union of heart, that truly Christian fellowship, which will strengthen our hands and enable us to accomplish much, although our means are small," of which Mrs. Carpenter wrote in her report practically one hundred years ago.

The Ladies' Missionary Society of the Reformed Church at Owasco Outlet, N. Y., writing to the Woman's Board of Foreign Missions in 1876, refers to the missionary spirit "evinced in years past by those who have gone out from us."

That was, indeed, a missionary church. From its membership went out in 1859 Miss Caroline E. Adriance, first to Japan and later to the Amoy Mission. Miss Mary E. Kidder, aferwards Mrs. E. Rothesay Miller, went out from it to Japan in 1869. Its Pastor, the Rev. S. R. Brown, and Mrs. Brown went out as pioneer missionaries to Japan in 1859. This same church sent out Miss S. K. M. Hequembourg to assist Miss Kidder in 1872. Before going out to Japan in 1859 Mrs. G. F. Verbeck united with this church. The Ladies' Missionary Society had for years been accustomed to contribute to the work of the Amoy Mission in memory of Miss Adriance and to Ferris Seminary because of their interest in Miss Kidder.

In Saugerties there had been a woman's missionary society for many years. The society in the First Reformed Church of New Brunswick, N. J., had been in existence for fifty years when the Woman's Board was organized. At Bedminster, N. J., there was, it is said, "a very large and flourishing society of forty or fifty years' standing." There is an unbroken record of the society in Glenville, N. Y., founded by Mrs. Phoebe G. Clowe on May 19, 1837. The ladies of the Bronxville Church organized, under the leadership of Mrs. Alfred E. Myers, a missionary society which antedated the founding of the Woman's Board.

It does not surprise us, therefore, to learn that in the first year of the existence of the Woman's Board of Foreign Missions, nineteen churches reported auxiliaries, some of them antecedent to, though the majority of them were subsequent to the organization of the Board.

The following is a list of the Charter Auxiliaries with the dates of their organization, as nearly as could be determined:

CHARTER AUXILIARIES

		Organized
First Reformed Church	New Brunswick, N. J.	1825
Reformed Church	Bedminster, N. J.	1825-35
Owasco Outlet	New York	1870
Saugerties	New York	1873
Flushing	New York	1873
Bronxville	New York	1874
Church on the Heights	Brooklyn, N. Y.	1874
Flatbush	Long Island	1874
Adams Station (Delmar)	New York	1875
Yonkers	New York	1875
Marble Collegiate Church	New York City	1875
First Reformed Church	Brooklyn, N. Y.	1875
First Van Vorst Church	Jersey City, N. J.	1875
First Reformed Church	Newark, N. J.	1875
North Reformed Church	Newark, N. J.	1875
Reformed Church	Bergen, N. J.	1875
Reformed Church	Freehold, N. J.	1875
Reformed Church	Belleville, N. J.	1875
North Collegiate Church	New York City	1875

CHARACTER OF WORK IN FIRST DECADE

The Constitution of the Woman's Board of Foreign Missions, adopted in 1875, declares that the object of the association "shall be to aid the Board of Foreign Missions in the Reformed Church in America by promoting its work among the women and children of heathen lands." It was natural, therefore, that, in the beginning, the activities of the new Board should be directed chiefly to the raising of additional funds from the women and children of the Church to support the already existing work and that, to further that purpose, it should devote its energies, primarily, to increasing in size and number the women's societies in the churches. Little attention was paid at the outset to enlarging the work on the field. Much thought was given to organization at home. All meetings were held in the chapel of the Marble Collegiate Church, or at the residence of the President of the Board, the Church House being then down in Vesey Street. The Anniversaries were held in the chapel of the Church of St. Nicholas, at the corner of Fifth Avenue and Forty-eighth Street. It is interesting to read in the early minutes that thanks were tendered to the Consistory of that Church for offering the use of the chapel, or *even the Church,* should it be desired, for the Anniversaries. Dr. Ferris was usually present at the Board and Executive Committee meetings and when present he presided and made the prayer. In his absence, the President of the Board presided and the members joined in what was called "united prayer." The weather on these occasions was of a character to cast doubt upon the divine approval of the enterprise. The first

two meetings were held, as we have seen, in the midst of violent storm and sleet. The third occurred on a day described as "the coldest in many years." Subsequent meetings in 1875 took place on days noted as "rainy," "another very stormy day," "cool day after rain." Not until May do we come across a "bright, beautiful Spring day" of which Dr. Ferris took advantage to present to the managers "rules of requirement for foreign missionary candidates" which the ladies thought "exceedingly stringent."

At the first Annual Meeting Dr. Ormiston, the pastor of the Marble Collegiate Church, presided and Dr. Inglis, the minister of the Church on the Heights, Brooklyn, spoke. All the remarks were made and all the reports were read by men. Apparently there was still a lingering fear in the Dutch Church that "the ladies were stepping out of their proper sphere." Dr. Inglis expressed the opinion that they could give "their spare moments" to this work. "Home duties need not conflict."

The Rev. Dr. W. H. Steele, of Newark, the President of the Board of Foreign Missions, told at this meeting of a working girl who, although not a member of his church, had handed him twelve dollars for this foreign missionary work. Miss Melville of Albany had pledged $20 a year to carry on a mission band. The Bronxville auxiliary had agreed to support a girl in Mrs. Miller's school in Japan at $60 a year. In the autumn of that first year the Woman's Board appropriated $100 each toward the salaries of Miss Talmage and Miss Van Doren of the Amoy Mission and $28 each for the education of two girls in the Chittoor Seminary, India. In this first year of the new Board Life Memberships were introduced, anyone becoming a Life Member by the payment of $25. Anyone paying $1 annually, through an auxiliary or directly into the treasury of the Board, became a voting member of the association. Mrs. Sturges, the honored first President of the Board, besought the women not to despise the day of small things. She reminded them that they should be grateful for the dollars, thankful for the small sums which found their way so timidly into the treasury in those early days. When in the autumn of 1875 the Board received its first application from a missionary candidate, her services had to be declined because the cash balance in the treasury was only $140.70. That seems a far-cry from today when the treasurer's statement of income from all sources for the year just closed shows receipts amounting to $288,743.18.

When the Woman's Board of Foreign Missions began its work in 1875 the Reformed Church in America had three missions in the Far East, the Amoy Mission in China, the Arcot Mission in India and the Japan Mission in Japan.

To the aid of the Board of Foreign Missions in these three fields and later in its Arabian Mission the Woman's Board has given itself unstintedly and with ever-increasing vision and power through five decades.

THE AMOY MISSION

As we trace the history of our work for women and children in the oldest mission of the Reformed Church, the Amoy Mission in China, we are again brought face to face with that intrepid pioneer, David Abeel.

Treaty of Nanking, 1842.—China, the great Hermit Kingdom, had been shut off for ages from all communication with the outside world until the Treaty of Nanking, August 29, 1842, following the capture of Amoy by the British on August 27, 1841, concluded the opium war and opened to foreigners the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai.

Amoy Mission Founded by Dr. Abeel, 1842.—Previous to that time missionaries had been obliged to confine their efforts to the islands of Macao, Java and Borneo. Dr. Abeel, with his keen insight and foresight and his indomitable courage, had landed at Amoy six months before the treaty was actually signed. We can see him as he stood, more than three-quarters of a century ago, upon that strategic coast which, for hundreds of years had been the rendezvous of bandits and unscrupulous adventurers. Weighed down by a passionate longing of the soul, hampered by an unconquerable weakness of the flesh, he faced in loneliness and the certainty of the approaching end of all his efforts, but with supreme faith in the final victory, those millions of enslaved Chinese. Not the great wall of China itself was so impenetrable as that human wall of prejudice, of superstition, of ignorance and of evil which confronted him. Too great honor cannot be paid by the Dutch Church to its first missionary in China, David Abeel.

Early Amoy Mission Pioneers.—They were all men and women of faith, piety, conviction and courage who founded the Church of Amoy—a Church which has always been characterized by the broad and tolerant spirit of its founders. Dr. Abeel was followed by the Rev. Elihu Doty (1844-1865), the Rev. Wm. J. Pohlman (1844-1849), and the Rev. J. V. N. Talmage (1847-1892), all married men whose wives laid the foundation of women's work for women and children in the Amoy Mission. The first woman baptized in the mission was a widow of sixty-four years, received into the Church in 1849. The first children of native Christian parents were baptized in 1850, one a child of six

years, the other an infant of seven months. The oldest Protestant Church building in all China is the Sin-koe-a Church in Amoy, begun by Mr. Pohlman in 1848 and finished the following year. The building is of brick, its dimensions 60 x 37, capable of seating three or four hundred people. Great was the faith of its founders who, even at that early day, with only two or three worshippers, looked forward to a time when a church of such mammoth proportions would be needed. Today there is a church in Kulangsu which seats one thousand persons.

FIRST GIRLS' SCHOOL,* 1847.—The first day school in Amoy was opened by the Rev. Mr. Peet, a missionary in Amoy, in 1845. This school was subsequently in charge of Mr. Doty, when Mrs. Doty embraced the opportunity to hold women's meetings in the school building. At about the same time Mrs. Wm. Young of the London Mission opened a girls' school in the city of Amoy, with twelve pupils. These pioneer women missionaries, although belonging to different missions, worked in close fellowship and affiliation with each other and thus, as early as 1847, inaugurated a work for women and girls in Amoy which has developed in importance and strength through the many intervening years. As of the early missionary societies at home, so of the early missionary women on the field, it may be said that there was never a time when they were not engaged in some form of fruitful work for the women and children of the heathen world. They did not wait for the formation of Boards. They did not delay for the founding of schools. They did not stop to establish churches or to erect buildings. They gathered round them the women and children whose great need they saw and began that "line upon line, precept upon precept" teaching which has been in all times and in all lands the foundation for the successful building of future generations.

That this girls' school, begun so long ago, in Amoy, was the actual nucleus of our present Amoy Girls' School, would be too much to say. That it was one of the very first girls' schools ever established in China and the precursor of a long line of similar undertakings for the education of Amoy girls, culminating in 1870 in the organization of our present large and flourishing school, there can be no reasonable doubt.

The old records of the mission tell us that in 1851 there was "a remarkable outpouring of God's grace" in Amoy and its neighborhood. So great was the progress of the mission in its early days that in 1853 the Missionary Herald declared that it was far more successful than any other mission in China. In

* In and About Amoy, Pitcher, page 240.

1854 and in the following year one hundred and twenty-five persons were received into the Church. We are told that "a school for girls was started at an early day, though under heavy discouragements; two prayer-meetings for women were sustained by the converts, under the guidance of the faithful wives of the missionaries."

Between the founding of the mission in 1842 and the organization of the Woman's Board of Foreign Missions in 1875 twenty-five earnest and devoted men and women had been sent out to the Amoy Mission by the Board of Foreign Missions. Of these, nine had been obliged to return on account of ill-health. Eleven had died on the field. The fate of the Rev. and Mrs. John E. Watkins who, sailing from New York for Amoy in 1861, were never heard from again, seems particularly tragic. In 1859, as we have already seen, Miss Caroline E. Adriance, a member of the Reformed Church of Owasco Outlet, N. Y., went out to Japan with the Rev. and Mrs. S. R. Brown and the Rev. and Mrs. G. F. Verbeck. After spending several years in Yokohama, she joined the Amoy Mission where she died in 1864, leaving the greater part of her small estate to the Board of Foreign Missions which had given her her commission.

The churches and the girls' school were established in the city of Amoy. That city and the island of Amoy on which it stands then comprised nearly half a million people. It had been the centre of a foreign trade for nearly two hundred years. It was one of the five ports opened to commerce by the Treaty of Nanking. Situated on one of the most picturesque islands on the China coast, it possessed one of the best harbors on the whole seaboard. It is not to be wondered at that Dr. Abeel selected it as the gateway through which the Reformed Church was to enter its first foreign field.

The name Amoy means "The Mansion Door" or "The Elegant Gate." It leads to numerous waterways teeming with small craft, to valleys always green with verdure, to hills covered with terraced crops. Bamboo, banyan and mango trees shade the fields and streams. Rice, sugar-cane and banana groves furnish food for the population. Tobacco plantations abound. Like the little girl with the curl the climate, when it is good, is very, very good and, when it is bad, it is horrid. In summer it is hot and humid, the worst possible combination. Then the missionaries may escape to Toa-bo (Big Hat) a hill about 2,000 feet high, twenty-five miles from Amoy, or to Kuliang (Drum Pass) not far from Foochow. The summer ended, however, there follow several months of fine weather.

The city of Amoy was built probably as long ago as 1394, when the Ming dynasty was in power. It contains within itself a walled city built centuries ago to protect the inhabitants from pirates. The streets are narrow, winding, twisting, ascending, descending, going apparently nowhere in particular. They are full of open shops. Temples and idols abound. Dogs, cats and coolies scuttle in all directions. Homes?—no. The houses are dark, dreary places where men, women and children lay down their burdens for the night and fall asleep, to take them up on the morrow.

The island of Kulangsu, where the missionaries and all the foreign population live, is quite different. The name means Drum Wave Island, from Ku—a drum, Lang—a rushing sound like a wave, and Su—an island. On the beach stands a large, hollow rock and the sea, rushing through it, makes a sound like the beating of a drum. Hence the name.

Kulangsu within easy rowing distance of the city of Amoy, is beautiful for situation and charming for scenery. Its climate and its sea views are delightful. Here are the higher educational institutions of the English Presbyterian, London Missionary Society, and Reformed Church Missions. Talmage College and the Union Middle School for boys, erected to the memory of the Rev. Dr. J. V. N. Talmage, are here, although the mission has recently voted to transfer them to Chiang-chiu. In 1880 the Girls' School was moved from the city of Amoy to Kulangsu. Here also is the new Girls' High School, for which the Woman's Board is asking a building from the Jubilee Fund. Hope and Wilhelmina Hospitals are also here.

BEGINNING OF MORE DIRECT WORK FOR WOMEN, 1867.—More direct work for women was begun by Mrs. J. V. N. Talmage and Mrs. L. W. Kip about the year 1867, when they formed weekly classes for lessons in reading, for Bible instruction, for prayer, and for encouragement in the Christian life. Suggestions for the proper government of children, in which the Chinese mother was hopelessly deficient, formed an important part of the curriculum. Mrs. Talmage taught a class of from thirteen to twenty-eight women in the First Church of Amoy (Sin-koe-a) to read the Bible in the Romanized Colloquial. Mrs. Kip had a class of seventeen women in the Second Church of Amoy (Tek-chhiu-kha) for prayer and Bible study. Six of these women memorized the whole of the Heidelberg Catechism, a feat which would probably have taxed the powers of the women of the Board.

By the time the Woman's Board was founded a definite, progressive work for women and girls was being carried on by Miss Helen M. Van Doren and the Misses Katharine M. and Mary E.

Talmage. Miss Van Doren had gone out to Amoy in 1870. The Misses Talmage had joined their parents, Dr. and Mrs. J. V. N. Talmage, in the Mission in 1874.

Organization of Amoy Girls' School, 1870.—The Girls' School had been opened in the city of Amoy in 1870, with the Bible as the chief text book of the school. The girls were also taught to read and write and Geography and Arithmetic were introduced. Dr. Talmage had prepared a Character-Colloquial Dictionary of the Amoy language and had produced the Romanized Colloquial, by means of which those who could otherwise never have learned to read were able to master the art easily. Instruction in sewing and domestic economy was given. The girls were thoroughly drilled in the Bible, the Heidelberg Catechism, the arts and activities of common, daily life. Especially was every effort made to lead them to profess their faith in Jesus Christ. Miss Van Doren, writing in 1876, complained of the difficulty of teaching Chinese girls to think. Arithmetic was their *pons asinorum*. It was much easier to teach them to cut and make their dresses and to keep their houses in order. As a matter of fact, the miracle was that they could learn at all. For thousands of years the minds of women in China had been a blank. Their conversation had consisted of frivolous gossip. The married woman rose early and prepared tea for her husband. She brought him the hot water for his bath. She submitted herself to the commands of her mother-in-law. She went about disheveled in the morning and made an elaborate toilet later in the day. It took from one to two hours to dress a fashionable Chinese woman's hair. A white paste adorned her neck and face, a rose powder her eyelids and cheeks, a red dye her finger nails. She spent her time in gossiping, smoking and gambling. No wonder Miss Van Doren cried out. It would be interesting to hear what she would say could she see some of her American sisters imitating today the Chinese customs which she was at so much pains fifty years ago to eradicate.

During the first six years of the existence of the school fifty-seven pupils were in attendance at different times, sixteen of whom were received into the Church. Slowly the superstitions of ages were being overcome. Every educated Chinese girl became a fact more potent than any preaching for the elevation of Chinese womanhood.

Girls' School Transferred to Kulangsu, 1880.—The Girls' School in Amoy and the weekly classes had to be reached by a small, open boat which ferried across a wide and often tempestuous channel. Twice a day the young women and weekly Mrs. Talmage and Mrs. Kip were obliged to make the precarious crossing, frequently in storms when the slightest accident might have swept

them out to sea. It does not surprise us to hear them pleading in 1879 that the new Woman's Board would grant them fifteen hundred or two thousand dollars to erect a school building on Kulangsu. This appeal met with such a hearty response from the auxiliaries that the Woman's Board soon cried, "Enough!" and in 1880 the school moved into its new quarters on Kulangsu where it could be under the immediate supervision of the missionaries.

WOMAN'S BOARD ASSUMES SUPPORT OF GIRLS' SCHOOLS. 1880. —In 1880 we find the Woman's Board rejoicing that its receipts for the past twelve months had reached the unprecedented sum of $8,000, in spite of the special effort for the Kulangsu school fund the previous year. A careful inquiry into the expenses of Synod's Board for its three girls' schools, the Amoy Girls' School in China, the Chittoor Female Seminary in India and Ferris Seminary in Japan, showed that they were conducted at an annual cost of less than $5,000. If to this sum were added $500 for the support of the two Caste Girls' Schools in Vellore, India, the entire sum would not equal the receipts of the Woman's Board for the year just closed. Accordingly in the spring of 1880 the Board made the bold resolve that it would, considering the favorable condition of its treasury, assume the entire support of these three schools.

FOOT UNBINDING, 1874.—An Anti-foot-binding Society had been formed in the Amoy churches as early as 1874. The meetings of the Society in the church near the Girls' School building had attracted the attention of the girls, some of whom attended the meetings and were much impressed by what they heard. The daughters of the Christian converts all had unbound feet and these urged the others to unbind. Most of the girls were willing to do so, but they could not secure the permission of their parents. Two of the girls unbound their feet the day after attending the meeting. One of these was sure that her father would be pleased and equally sure that her mother and grandmother would withhold their consent. Arriving at her home, she wrote to the girls that she had obtained the consent of her parents, but that all their neighbors and friends were shocked, as no respectable woman in that region had unbound feet. She begged the girls to pray for her that she might be able to "overcome the enemy." At the end of this year all the girls but four had unbound their feet and the teachers now felt for the first time that they could make it the rule that no bound feet should be admitted to the school.

CHARLOTTE W. DURYEE BIBLE SCHOOL, 1884.—In 1878 was begun the employment of Bible Women to go out, two and two, into the outlying Amoy villages, thus organizing a distinctively evangelistic work among the country women. By 1882 the funds of the Woman's Board had increased to $10,769.20 and a balance

MRS. PAUL D. VAN CLEEF
President of the Board
1895-1900

MRS. HENRY N. COBB

President of the Board 1900-1901

Editor of *The Mission Gleaner* for twenty-three years

remaining in the treasury after the appropriations for the girls' schools had been met, the sum of $900 was set aside to put up a small building on Kulangsu where *women* could learn to read the Bible. During the rainy season when they could not work out of doors, they came in to Mrs. Talmage from the surrounding villages, begging to be taught. It was impossible to let them live in the Girls' School building, as they could not be brought under the same rules and discipline which applied to the girls. Yet Mrs. Talmage had not the heart to send them away. They were eager to learn, grateful for the slightest provision for their needs. They would return to their native villages and teach others what they had learned. Here was the possible nucleus of a Normal School for Bible Women, from among whom could be selected the most promising for special training. The Bible Readers' Home was built during the year 1884 on Kulangsu, the building and ground costing about thirteen hundred dollars. Here Mrs. Talmage gathered the women, at seasons when they were unemployed, and taught them the Bible and the ways of Christian life. That these women profited by her labors seems plain as we read the record of a sermon preached by one of them when she had returned to her native village:

"There are only two paths to walk in. One is the way of life. The other is the way of death. The first is very narrow because it must shut out the world. The world must be left behind. That is the path that leads to heaven. The other path is wide, very wide, because it gives room for all lying, stealing, gambling and all worldly pleasures. That path leads to death."

In 1885 Mrs. Wm. R. Duryee, for nearly eight years the Foreign Corresponding Secretary of the Board, died. Greatly beloved by her associates on the Board and by the missionaries on the field, valued for her sound judgment, her unfailing sympathy, her rare power of achieving results, her name was given to the new Bible School in the Amoy Mission, in memory of her efforts in its behalf.

Medical Work for Women.—In 1881 Dr. and Mrs. Talmage and the Misses Talmage returned to America on account of the ill-health of Dr. Talmage and Miss K. M. Talmage. At the meeting of the Managers of the Board in February, 1882, Mrs. Talmage was present and made a strongly persuasive appeal for a medical woman missionary to go out to Amoy. "The women of China," said Mrs. Talmage, "suffer and die for lack of proper treatment at critical times. The feeling of society there is strongly against their treatment by the other sex. There is great need for a woman trained in the art of healing and consecrated to Christ, to go to that field at once." If she could be found, equipped and sent out

with Mrs. Talmage on her return to China, she could begin her work without delay, as the Misses Talmage could accompany her from place to place while she was learning the language. A committee was appointed to seek for such a medical woman and the history of its efforts through weary months of inquiry resulted in the following report: Notices had been sent to the Christian Intelligencer, the Sower, the Advocate and Guardian and the Evangelist. Much correspondence had taken place on the subject. Communications from Dean Bradley of the Pennsylvania Woman's Medical College and from Dean Baker of the New York Woman's Infirmary, recommended the selection and training of "a young woman of piety and ability for medical missionary work, as the demand for women medical missionaries is far in excess of the supply." This reads like the present day report of similar committees.

In December, 1883, a young woman offered herself to study for the work of a medical missionary to Amoy. She seemed to possess the necessary qualifications of youth, health, preliminary training, an earnest purpose and a clear understanding of the nature of the undertaking. She appeared before the Woman's Board and made a very favorable impression. After deliberation it was resolved that, with the approval of Synod's Board, the Woman's Board would undertake to meet the expense of the young woman's medical education, the sum required being $2,000. To this Synod's Board replied that the course proposed seemed to them "contrary to good policy and inexpedient." Thus ended the efforts of the Woman's Board to inaugurate, in its first decade, a medical work for women in the Amoy Mission.

THE ARCOT MISSION

The second mission founded in foreign lands by the Reformed Church in America was the Arcot Mission, lying about one hundred miles west of the city of Madras, in India. It takes its name from the North and South Arcot Districts in which it chiefly lies. Tamil is the language of these two districts and Telugu that of the Chittoor District in which the Northern portion of the mission is situated. The whole mission covers an area of about 8,000 square miles and contains a population of about 3,000,000 people.

DR. JOHN SCUDDER, 1819.—Dr. John Scudder was the first missionary to India belonging to the Reformed Church. In 1819 he abandoned a well established and lucrative medical practice in New York City and with his wife and one child went out under the American Board of Commissioners for Foreign Missions to its mission in Jaffna (Ceylon). The child they took with them died

on the way, but in Jaffna were born to them seven of their eight sons and two daughters, all but one of whom became missionaries in the Arcot Mission. One of the sons, Samuel, died in America while preparing for missionary work.

Arcot Mission Founded, 1853.—In 1836 Dr. John Scudder left the Jaffna Mission and with Dr. Myron Winslow went to Madras and there established another mission under the American Board. Here his two eldest sons, Henry Martyn and William Waterbury Scudder, joined him and wishing to extend their work beyond the boundaries of the Madras Mission, they, on May 31, 1853, organized at Arcot the Arcot Mission which in 1857 passed under the care of the Board of Foreign Missions of the Reformed Church. Early in 1854 they were joined by a third brother, Joseph Scudder, with his wife; in 1856 by a fourth and fifth, Ezekiel Carman and Jared Waterbury Scudder, with their wives; in 1860 by the sixth, Silas Scudder, M.D., with his wife, and in 1861 by the seventh brother and youngest son, John Scudder, Jr., M.D., with his wife.

No other family in the history of foreign missions has ever given so many of its members to the work of spreading a knowledge of the Gospel of Jesus Christ in far Eastern lands. For three succeeding generations the children, grandchildren and great-grandchildren of Dr. and Mrs. John Scudder have returned to work in the Arcot Mission until they have, all together, spent more than one thousand years in its service. Several of the grandchildren have done missionary work in other fields, but the Arcot Mission is the one to which most of them have devoted their lives.

In 1859 Dr. Jacob Chamberlain and his wife joined the Mission. In 1869 the first unmarried women missionaries, Miss Martha T. Mandeville and Miss Josephine Chapin, were appointed to the Mission by the Board of Foreign Missions, Miss Chapin retiring in 1874.

Stations of the Arcot Mission.—In 1875 there were seven stations of the Arcot Mission, established in the following order: Vellore (1853), Chittoor (1853), Arni (1853), Palmaner (1859), Madanapalle (1863), Ranipettai (1866), Tindivanam (1875). Since that time two more stations have been opened: Punganur (1908) and Katpadi (1912). Of these, Vellore, Arni, Ranipettai, Tindivanam and Katpadi are Tamil stations. Chittoor is on the border between the Tamil and Telugu fields. Palmaner, Madanapalle and Punganur are Telugu stations.

Chittoor Female Seminary, 1855.—From the time the mission was founded in 1853 the missionaries saw the importance of educating the girls and women if the customs of child marriage, child widowhood, temple service, were ever to be broken down.

Rigidly excluded for ages from all educational privileges, the Hindu woman, steeped in prejudice, blinded by ignorance and bound by immemorial custom, hugging her chains and resisting every effort to unbind them, was herself the greatest obstacle to her own emancipation.

As early as 1855 we find Mrs. Ezekiel Scudder, the wife of the missionary stationed at Chittoor, taking into her own home, as boarders, three orphan girls who, with three older girls came to the house every day for study and became the nucleus of the Chittoor Female Seminary which in 1859 had increased to nineteen pupils and had become a permanent institution of the mission.

The school was superintended by the wife of the missionary stationed at Chittoor, whoever she might be, assisted by a Eurasian matron and one or two native teachers. Their aim was not so much to develop excellent scholarship as to fit the girls to become the wives of the native Christian helpers and teachers and the mothers of a more enlightened Christian generation to come. The girls were given a plain but thorough education in Tamil, Telugu and English and were taught needle-work, crocheting and other fancy work, besides cooking and ordinary domestic economy. They learned to make their own clothes and to do the cooking for the school and the other household work. Much time was given every day to the study of the Bible and the Heidelberg Catechism. One wonders today how much good that Catechism did them! Doubtless it did a good work in exercising the memory if not the understanding. Every effort was made to give the girls high ideals of character and to lead them to a whole-hearted belief in the religion of Jesus Christ.

The rapid development of the mission soon led to a large increase in the number of girls demanding admittance to the Seminary and in 1863 urgent appeals for more adequate housing began to be sent home. The number of pupils had increased to thirty who were all crowded into two small, ill-ventilated "godowns" where health, cleanliness and morals, were all imperiled. Through the liberality of Mrs. Susan Gridley of Utica, N. Y., the sum of $2,000 was secured and a better building was erected in 1867. From that time to the present day the school has reveled in "plenty of room, plenty of light, plenty of air and plenty of comfort."

In the years between 1868 and 1875 sixty-four pupils of this school joined the Church. In 1875 there were forty-three girls in attendance, many of them orphans, all of them from very poor families and all belonging to the Christian community. They were to be the founders of a new generation. It is amazing to read that at that time they were contributing to the food of those poorer than themselves annually about ninety rupees ($30) earned by denying

themselves a small portion of their allotted food every day throughout the year. Those were famine times in India, when the poor were dying of starvation all over the land. The crochet and fancy-work of the girls was sold from time to time and this also brought in funds to help along expenses and to aid in charity.

In 1874 Miss Mandeville was transferred from Vellore to the care of the Chittoor Female Seminary which by this time required the undivided care of an unmarried woman missionary. She, however, was compelled in 1880 to return to America on account of ill-health and the school, deprived of its superintendent, was closed and the girls were sent home. In 1881 it was transferred to Vellore where it was reopened under the care of Mrs. Jared Scudder who reported in 1884, the closing year of the first decade of the work of the Woman's Board, that there were thirty-eight pupils in the school, studying in all the grades up to the sixth form. Previous to this year nothing so high as a sixth form for girls had been attempted.

Hindu Girls' Schools, 1872.—Miss Mandeville and Miss Chapin had joined the mission in 1869. In 1872 they opened in Vellore two day schools for high caste Hindu girls. This venture, a very revolutionary one, was undertaken as a doubtful experiment. It met, however, with such immediate and unexpected success, in spite of the universal prejudice among Hindus against the education of girls, that a third school was opened in 1873. The first of these, the Arasamaram Street School (1872) continued to flourish, but the other two soon went out of existence. One was opened in Tindivanam (1876), in Coonoor (1879), in Circar Mandi Street, Vellore, (1880), in Arni (1884) and in Madanapalle (1884). By the end of the first decade there were several hundred girls of high Hindu castes, in these schools, learning to read and write, studying the Bible, committing to memory the catechism, acquiring the ordinary primary branches of a common-school education, besides learning to make their own jackets and petticoats. Their parents, protesting the while against such unheard of innovations, were yet evidently greatly intrigued by the accomplishments of their female offspring, until now adjudged by them a useless and inferior appendage. It is interesting to read that at the anniversary of the Vellore school in 1875 "a large and interested audience of native gentlemen attended and expressed great pleasure in witnessing the proficiency of the little girls." The leaven was working.

Madanapalle Girls' School, 1881.—In 1881 a letter was received by the Woman's Board from Dr. Jacob Chamberlain setting forth the imperative need of a girls' school in Madanapalle, for the Telugu field, and begging that the Woman's Board would undertake the expense of putting up a building for the education

of the daughters of the native Christian teachers and the other young girls who were already under the care and instruction of Mrs. Chamberlain. She was devoting much time and strength to the training of Telugu girls under great disadvantages, as there was no building in Madanapalle into which they could be gathered. The Woman's Board at once voted to appropriate the necessary funds for erecting a building, with an additional appropriation for the support of the school. This was the first girls' school actually built and equipped by the Woman's Board.

Thus was begun in the Arcot Mission a school for the education of Telugu girls which has developed through the years into an efficient primary, secondary and high school with all their required grades. In the report for 1884 we learn that the school had a good number of pupils, several from high caste Hindu families, and that it was to have from that year the undivided attention and influence of Miss Mary Katharine Scudder, daughter of Dr. William Scudder and one of the most gifted and devoted missionaries who ever went out to any foreign field.

ZENANA WORK.—The wives of the earlier missionaries carried the Gospel with them wherever they went in the course of their many tasks. Schools, hospitals, dispensaries, zenanas, wherever accessible, heard "the story of Jesus and His Love." It was the basic purpose of all their undertakings. These early missionary women accompanied their husbands on long tours into the villages where they gathered the women about them and told them the "glad tidings." They taught them the Lord's Prayer, the Commandments, the Apostles' Creed, the Catechism. It was astonishing, the amount of Bible history and doctrine they managed to impart to those who were unable to read a word for themselves. The essential truths of the Gospel were somehow communicated to those ignorant village women who received them with the simple unquestioning faith of children. Wherever a village school was established, a Sunday School followed in its wake. This opened doors into many homes. Crocheting, needle-work and embroidery worked their charm. The Hindu Girls' Schools in Vellore admitted Miss Julia Scudder into the zenanas behind which these high caste Hindu girls were hidden after they left the schools. Zenana work and Bible Women's work followed almost of themselves. The education of the daughters of these strict Hindus was falling into the hands of the missionary women, the beginning of a definite work which was to be highly developed in subsequent decades. The difference between the false and the true was being impressed upon all in ways which they could not forget.

THE JAPAN MISSION

Treaty of Amity and Peace, 1854.—On the 7th of May, 1853, Admiral Perry entered the Bay of Yedo with a fleet of American ships and presenting letters of amiable salutation to the Japanese officials, sailed away to return the following spring. On the 8th of March, 1854, he concluded what was called a Treaty of Friendship with Japan, looking toward the opening of the Mikado's Empire to American residence and trade.

Japan Opened to Missionaries, 1858.—In 1858 a new treaty was signed by which missionaries were permitted to enter the country and among the first to enter were two from the Reformed Church, the Rev. S. R. Brown, who settled in Yokohama, and the Rev. Guido F. Verbeck, who settled in Nagasaki.

Japan Mission Founded, 1859.—The founders of the Japan Mission of the Reformed Church in America were the following: Rev. and Mrs. S. R. Brown, Yokohama (1859), the Rev. and Mrs. G. F. Verbeck, Nagasaki (1859), the Rev. and Mrs. James H. Ballagh, Yokohama (1861), the Rev. and Mrs. Henry Stout, Nagasaki (1869), Miss Mary E. Kidder, afterwards Mrs. E. Rothesay Miller, Yokohama (1869), Miss Emma C. Witbeck, Yokohama (1874), and Rev. and Mrs. James L. Amerman, Yokohama (1876).

Guido F. Verbeck, 1859.—The name which stands out most prominently in the early history of the Japan Mission is that of Guido F. Verbeck. A Hollander by birth, a man of broad culture and liberal education, of sincere religious purpose, of marked ability and capacity for leadership in various fields, he left his stamp not only upon the Japan Mission of his own Church, but upon the whole empire of Japan. For a period of ten years after his arrival in Nagasaki in 1859 he gave himself to the thorough mastery of the Japanese language and to the intimate understanding of the genius of the Japanese people.

He taught in Government schools; he aided in organizing the University of Tokyo; he became the trusted friend and adviser of men who were high in Government service; he was an instructor in a Theological Seminary; he was on the committee which revised for the Japanese the Old Testament; he was a preacher and lecturer; his service to Japan extended over a period of nearly forty years and the extent and details of his contributions to the development of that extraordinarily progressive empire will, probably, never be fully known.

First Protestant Convert Baptized by Verbeck, 1866.—When the American ships visited Nagasaki in 1854 someone lost overboard in Nagasaki Bay a copy of the New Testament in

English. This was picked up by some native Japanese and eventually found its way into the hands of Wakasa Murata, one of the ministers of state and the governor of a well-known principality. He obtained a Chinese translation of it and for a period of five or six years corresponded with Dr. Verbeck about its doctrine and meaning. A meeting between them was finally arranged and on May 20, 1866, Dr. Verbeck baptized into the Christian fold Wakasa Murata and his brother, said to be the first Protestant Christian converts baptized in Japan.

FERRIS SEMINARY FOUNDED, 1870 (-1875).—In the autumn of 1869 Miss Mary E. Kidder began her missionary work in Japan, living in the family of the Rev. and Mrs. S. R. Brown and studying the Japanese language. In 1870 she began to teach three hours a day in Yokohama, having at first three pupils, two girls and one boy. At the close of her first year of teaching she had a class of six girls and she gave up the teaching of boys to devote herself exclusively to the girls. In the second year of her teaching she had a class of twenty-two girls and she began to realize that here was the nucleus of a Girls' School. The class met in a small house in the native part of the town, secured through the friendship of the Japanese Governor, who was so interested in Miss Kidder's work that he presented her with a pretty closed carriage, drawn by coolies, as he thought the distance to the school-house too great for her to walk. For some time the school was no expense to the mission. In 1872 the first pupil was baptized, a great joy and encouragement to Miss Kidder. In that and the following winter girls crowded into the school to learn English and the Board of Foreign Missions sent out Miss Hequembourg to help Miss Kidder. Her health soon failed, however, and she retired in 1874. By this time the girls and teachers were all clamoring for a boarding-school in which they could live while pursuing their studies, instead of travelling back and forth long distances every day to and from their homes. In 1873 Miss Kidder had married the Rev. E. Rothesay Miller of the Presbyterian Mission and the summer and autumn of 1874 were so discouraging that she thought of resigning from the Reformed Church Mission and joining that of her husband. The Board of Foreign Missions of the Reformed Church was in debt and felt unable to furnish funds for the purchase of a building site for the much desired boarding-school. However, Mrs. Miller made every exertion to induce the Japanese Government to furnish the land, thus relieving the Board of all expense except for the building. With the aid of the Japanese Governor and the American Consul the lease was finally obtained in November, 1874. The money for the building came at the same time and, most joyful of all, Miss Emma C. Witbeck arrived from home in the same

month. The whole horizon brightened. Instead of Mrs. Miller joining the Presbyterians, Mr. Miller joined the Reformed Church Japan Mission and gave to it forty years of fruitful service.

On June 1, 1875, the boarding-school was formally opened with fourteen pupils, under the name of Ferris Seminary, in honor of Dr. Ferris, the Secretary of Synod's Board, and of his father, Dr. Isaac Ferris, a former President and Secretary of Synod's Board. The building, erected in a commanding position on The Bluff at Yokohama, overlooked the town and harbor and afforded ample accommodation for teachers and pupils at an initial cost of $5,500.

The fourteen pupils who were present at the opening of the school on June 1, 1875, were all old pupils of Mrs. Miller's. Two little girls came all the way from Osaka as boarders and at the close of the session the school registered eighteen pupils.

The curriculum included the omnipresent Catechism, the Old and New Testaments, reading and writing in Japanese, Chinese and English and the simple sciences. The boarders paid a fee of $3 and the day scholars a fee of $1 a month. The pupils furnished their own clothing, bedding, books and stationery; the school provided rooms, fuel, lights, food, washing and teaching, besides care of the health. The girls used foreign desks and chairs, but the floors were covered with wadded straw mats and the girls wore the Japanese dress. They ate at tables and used napkins, knives and forks, but the food was the Japanese diet of fish, rice, eggs and vegetables. Mrs. Miller had charge of the housekeeping, Miss Witbeck of the teaching. From the first, music was made a specialty in the school, the older girls learning to play the melodeon and organ and before long playing the hymns at the Japanese Church service. The school soon gained a wide reputation and became famous throughout Japan. Pupils began to come from distant provinces.

In 1878 Miss Harriet L. Winn went out to the Japan Mission and in September 1879, she came to the help of Miss Witbeck in Ferris Seminary, Mr. and Mrs. Miller having in that year severed their connection with the school to engage in evangelistic work. The number of pupils in that year was thirty-one. In 1881 Mr. and Mrs. Eugene S. Booth came to the school from Nagasaki and Miss Winn, writing to the Woman's Board in the spring of 1882, speaks of the "special providence" which had placed them at the head of Ferris Seminary where "a man's assistance in attending to repairs and other business" was greatly needed. We need not speak here of the invaluable aid and service rendered to the school by Dr. and Mrs. Booth during a period of approximately forty years.

Miss Witbeck returned to America in 1882 and in that same year Miss M. Leila Winn was sent out to Ferris Seminary to the aid of Mr. and Mrs. Booth and Miss Carrie Ballagh, who had joined the staff in 1881. Miss Leila Winn, writing to the Woman's Board in 1883, says of Ferris Seminary, "I think this school would compare favorably with most of our American schools. There are now thirty-five pupils, all boarders, and a more orderly, lady-like and well-behaved set of girls I never saw. Music is taught, both vocal and instrumental; also English literature and the sciences, in connection with Japanese and Chinese. The Japanese think foreign mannners and etiquette quite fearful and complaints are made by the parents of the falling off of their daughters in this respect. So that Mr. Booth has engaged a polished Japanese lady to come occasionally to give lessons in courtesy—how to bow, to shut a door gently, hand a book and pass a cup of tea in a lady-like manner."

This, however, was not all, nor the most important part of the work being carried on in Ferris Seminary in the first decade of the Woman's Board. Worship was held twice daily in the school, once in English, once in Japanese. The Christian girls held a daily prayer-meeting and a Sunday School on Sunday afternoons. "Quite a work of grace," wrote Miss Winn, "is going on quietly and without excitement in the school."

In 1884, the closing year of the first decade of the Woman's Board, it expended $2,815 for the enlargement of Ferris Seminary which then could accommodate ninety boarders, although there were only forty-two girls in the school. Miss Leila Winn and Miss Carrie Ballagh were on the staff. Miss Harriet Winn had returned home. Mr. Booth was the Principal of the school. Mrs. Booth had the oversight of the girls. Mr. Booth acknowledged with gratitude the gift by the Woman's Board of a complete set of school apparatus and added in conclusion: "Mission work in general in this country and women's work in particular is encouraging. A moral revolution seems to be hanging over Japan and the greater the number of Christian mothers in the future, whose characters have been developed under the guidance of Christian teachers, the more certainly will the result of such a revolution be a triumph for Christ. Our work is to teach, to train, to pray and the work of the Spirit shall not be lacking, for He that hath promised is faithful."

JONATHAN STURGES SEMINARY, (1878) -1887.—In the very first report of the Woman's Board we read that the Rev. and Mrs. Henry Stout had made an urgent appeal for a girls' school in Nagasaki similar to Ferris Seminary in Yokohama. In the year 1876 the Woman's Board began to raise a Centennial Offering of

$5,000 to cover the expense of putting up a building and the cost of sending out and supporting for one year two teachers for such a school. Dr. and Mrs. Stout had been doing pioneer work in Nagasaki since 1869. From the very beginning Mrs. Stout had taught a class of girls, chiefly to train them to become the wives of native evangelists. Strong, purposeful, unobtrusive, steadily pursuing her course day by day and year by year, she had built up the nucleus of what was to become Sturges Seminary. In 1877 the Centennial Fund had grown to $2,578 and was known as the Nagasaki Fund. It was thought best to defer the building until the proper teachers had been found and accordingly we see the Woman's Board carefully and with much prayer looking throughout the Church for volunteers for this work.

At last its prayers were answered by the application in 1877 of two sisters, Miss Elizabeth F. and Miss Mary J. Farrington of the Reformed Church at Fishkill, N. Y.

At the meeting of the Executive Committee of the Woman's Board on June 11, 1878, it was resolved that the Home and School about to be established at Nagasaki, Japan, should be called the Jonathan Sturges Seminary, after the husband of the President of the Board, Mr. and Mrs. Sturges having been among the most generous contributors to the fund. The Misses Farrington sailed from San Francisco on July 1, 1878, and reached Nagasaki in August of the same year. There they began almost immediately to teach, the school opening in September with six pupils. The house, however, in which the school was held was unsuitable for the purpose and the elder Miss Farrington became ill, compelling the two sisters to return home in 1879, to their own great disappointment and that of the Woman's Board.

This led to a temporary suspension of the school. In 1884 we find Miss Clara B. Richards working in Nagasaki for one brief year. Miss Mary E. Brokaw went out in 1884 and gave more permanency to the young women's work, gathering together the scattered pupils of Sturges Seminary and appealing for furniture which might be used in the future when the new buildings should be provided. Even so, the work in Sturges Seminary can scarcely be said to have been established on a firm basis until the completion in 1887 of the new buildings for which the fund had been started in 1876.

MANUAL OF MISSIONS, 1877

From the outset, the Woman's Board of Foreign Missions had in view the accomplishment of one main object. It was to support and enlarge the work for women and children of the Board of Foreign Missions and, to this end, to increase the

interest in that work of the women of the Reformed Church. To aid in the attainment of this object it issued in 1877 a "Manual of Missions," edited by Mrs. Margaret E. Sangster. The material for the volume was furnished by missionary experts in the three fields of China, India and Japan and the result was an *édition de luxe* of missions. No money sent in for missionary purposes was expended on the preparation of the book. The work of the compilers was a labor of love. The cost of the printing was borne by Mrs. Sturges, the President of the Board, who generously furnished a copy gratuitously to all those auxiliaries which felt unable to buy the book. The great desire of the Board was that it might have free circulation among the women of the Church to deepen and extend their interest in foreign missionary work. A secretary from the West wrote: "Please return hearty thanks to the donor of the Manual. It is having a thorough circulation. I am sure the Lord put it into her heart to do this. It was just what we needed, but were not in a condition to purchase." Another secretary wrote: "To the generous donor most hearty thanks for the gift; we consider it an invaluable addition to every society engaged in missionary work throughout the Church." Contributions to the Manual were made by such distinguished men in their respective fields as the Rev. Jared Scudder, D.D., the Rev. Jacob Chamberlain, D.D., the Rev. Wm. H. Steele, D.D., the Rev. Wm. R. Duryee, D.D., the Rev. Wm. E. Griffis, D.D., and the Rev. Guido F. Verbeck, D.D. Important articles on women's work were furnished by Mrs. Jared Scudder, Mrs. Ezekiel Scudder, Miss Josephine Chapin, Miss Helen M. Van Doren and Mrs. Mary E. Kidder Miller. The book met with a very favorable reception from all who were interested in the social and religious conditions in China, India and Japan and formed a valuable contribution to the literature of missions.

THE MISSION GLEANER, 1883

It was necessary to devise means of keeping the women of the Church at home informed of the progress of the work on the fields. No permanent interest could be maintained in the auxiliaries upon which the Board depended for its funds, if the women who composed them were in ignorance as to what was actually being accomplished with their money. The response of the women in the churches of the denomination had been remarkable. Their contributions were increasing year by year. Their willingness to go forward was manifest from the beginning and was more and more evident as they felt their power to help increasing. Letters from missionaries were published from time to time in

the periodicals of the Church, The Sower and the Mission Monthly, but it was felt that these did not, for various reasons, wholly meet the need. In May 1877, it was resolved that "interesting missionary matter be published in tract form and distributed among the auxiliaries." In the autumn of that year one thousand leaflets containing letters from missionaries were printed and distributed by the Woman's Board. After much discussion and consideration of ways and means it was finally determined in the autumn of 1883 to issue a bi-monthly magazine devoted entirely to the work of the Woman's Board, the name of the periodical to be "The Mission Gleaner" and the price to be the modest sum of 25 cents a year. Mrs. Henry N. Cobb consented to become its first editor and she was for many years the able and efficient manager of its business affairs. The contributions were letters from the women missionaries in the three fields of the Boards and they contained the latest news of all that was being done for women and children in the far East by the women and children of the Reformed Church at home. This little periodical continued its useful ministry in the homes of the Church people until 1918 and is now in many quarters a much missed visitor.

CLASSICAL VISITATION

On April 13, 1880, Mrs. E. Throop Martin, of Auburn, N. Y., an Honorary Vice-President of the Woman's Board, was present at a meeting of the Executive Committee and made an earnest appeal for a deeper interest in the work. She suggested Classical meetings for women to be held in connection with the Church meetings of Classes, similar meetings having been successful in a sister Church held in connection with Presbyterial meetings.

In November 1880, a missionary conference of the Reformed Church was held at Poughkeepsie. On the second day of the conference an informal meeting was held by the delegates of the Woman's Board and other women drawn together by their interest in missions. Mrs. Martin was there and again spoke very earnestly of the importance of interesting in our work the women of *every* church.

Classical Committees, 1881.—To bring this about she proposed the following plan which was afterward adopted by the Board. Two women were to be appointed in each Classis who were to endeavor to arouse a missionary spirit and to establish societies auxiliary to the Woman's Board in all the churches in the Classis in which they did not already exist.

A circular letter from the Woman's Board of Foreign Missions was prepared and lithographed and sent to all the Classes,

Mrs. Martin generously meeting the expenses of the lithographing. On April 12, 1881, one year from the date on which the suggestion was first made, Mrs. Cumming, the Home Corresponding Secretary of the Board, reported that the work of reaching the several Classes by the committees selected to advance the foreign missionary cause had been begun under favorable auspices. The fruit of this work is indicated by the fact that at the end of the first decade of the work of the Woman's Board the number of auxiliaries in the churches had increased from the original nineteen to one hundred and sixty-five.

THE WESTERN AUXILIARIES

The colonists who came from the Netherlands to Michigan in the winter of 1847 were a mission-loving people. Their ardent interest in this cause led them to make monthly offerings to the Foreign Board as early as 1852. On the first Sunday evening of every month intelligence gleaned from the religious papers was given out from the pulpit by the pastor of the old Colonial Church for the enlightenment of the congregation. A monthly prayer-circle of women gathered regularly in the homes for prayer, the reading of the Bible, the singing of psalms; the interests of The Kingdom were a topic of daily conversation. The coming of missionaries to these homes in the Western Church was welcomed as a wonderful privilege and inspiration. Dr. Jacob Chamberlain, Dr. John Scudder, Dr. Talmage and Dr. Verbeck all left their imprint upon the Western Church. When Jacob Chamberlain was a young, unmarried man, full of enthusiasm and eager to begin his work in India, he asked the Sabbath School children of the church in Holland, Michigan, to write in their Bibles: "Mr. Chamberlain wants me to become a foreign missionary." Mrs. Heeren was thus inspired to consecrate her life as a foreign missionary to India. For many a decade the Holland families have been represented on the foreign field through their sons and daughters.

It was in November 1879 that the attention of the Woman's Board was first drawn to the plan of organizing auxiliaries in the Western Church. Mrs. M. S. Van Olinda of Holland, Michigan, an energetic worker for missions and temperance, wrote to Mrs. Cumming urging the importance of beginning women's work for women and children in Eastern lands among the women in her section of the Dutch Church. The new Woman's Board had as yet scarcely found its footing in the Eastern branch of the Church and Mrs. Cumming was instructed to reply that the time was hardly propitious for entering on this

more distant work. But Mrs. Van Olinda, burning with energy and enthusiasm for the great cause, called together the women of Hope Church and the other Holland-speaking churches in February 1880 to consider with them the question of forming an auxiliary. Her appeal met with a hearty response from them and in March, 1880, a large number met in the spacious parlors of Mrs. J. W. Bosman, a fine Christian woman, interested in every good work, and there organized as a society auxiliary to the Woman's Board of Foreign Missions, the Holland Woman's Foreign Missionary Society. In 1884 there existed societies in Pella, Iowa, Constantine and Zeeland, Michigan, and three in the town of Holland, Michigan. Thus was begun that large and beneficent work for foreign missions among the women of the Western Church which has grown to such proportions that today the Woman's Board can ask them for $25,000 for its Amoy Girls' High School.

WOMEN'S EXECUTIVE COMMITTEE FOR DOMESTIC MISSIONS

The General Synod of June 1881, recommended the organization of societies in the churches for home work, "so that the women of the Church might have the same blessed influence in Domestic Missions that they are exerting in the foreign field." In January 1882, the Rev. Oliver E. Cobb, Recording Secretary of the Board of Domestic Missions, addressed a letter to the Woman's Board of Foreign Missions inviting them, and through them the women of the Church, to a more active interest in the cause of domestic missions. In November 1882, was held in Newark, N. J., the Jubilee of the Board of Domestic Missions and amid the joy and rejoicing of that Jubilee was born the Women's Executive Committee of Domestic Missions. That the women of the Church had not been devoid of interest in the domestic work was evident from the reports of the treasurer of the Domestic Board, but the aim of the Women's Executive Committee was to arouse a keener interest and to organize a more efficient working force. To this end the Committee, consisting of twelve women, appointed Classical Committees of two in each Classis, to form auxiliaries where there were none and to stimulate those already formed. Mrs. Paul D. Van Cleef, the Vice-President of the Woman's Board of Foreign Missions, became the President of the Women's Executive Committee and Miss Abby D. Cobb its Recording Secretary. The first anniversary of the Executive Committee was held in May 1884, with that of the Woman's Foreign Board. The two organizations, realizing

that their work was essentially one work having in view one object, that of making Christ known at home and abroad, worked together side by side in the spirit of closest fellowship, united under one official head, Mrs. Paul D. Van Cleef. Thus the first decade of the Woman's Foreign Board closed with the beginning of its sister Board.

SUMMARY OF WORK, FIRST DECADE

In 1884 at the close of its first decade the Woman's Foreign Board was doing a work which had been growing steadily for ten years. Yet notwithstanding this growth, it did not keep pace with the demands of the work on the field. When in 1880 it had assumed the support of the three girls' schools in China, India and Japan, it had needed only fifty-five hundred dollars for their support. In 1884 it required over ten thousand dollars to meet their expenses. Instead of three girls' schools, there were six, the Madanapalle girls' school, in India, Sturges Seminary in Nagasaki, Japan, and the Bible School at Amoy having been added to the original three. Ferris Seminary at Yokohama had been enlarged. The building for the Madanapalle school had been completed. The money for the Sturges Seminary buildings was in hand. The Mission Gleaner was entering as a welcome messenger into more than one thousand homes. One hundred and sixty-five auxiliaries in the churches were at work. In the ten years the Board had raised through their faithful and efficient efforts more than seventy-five thousand dollars. Women were praying and working at home. Women were working and praying abroad. Mrs. Talmage, Mrs. Kip and the Misses Talmage were giving every ounce of themselves for China; Mrs. Jared Scudder, Mrs. Jacob Chamberlain, Mrs. John Scudder, Miss Julia Scudder, Miss Mary Katharine Scudder, were building up a great work in India; Mrs. Emily Stelle Booth, Miss Leila Winn and Miss Carrie Ballagh were increasing the growing influence and reputation of Ferris Seminary in Japan while Mrs. E. Rothesay Miller was doing exclusively evangelistic work. Miss Mary E. Brokaw and Miss Clara B. Richards had been sent to Nagasaki to hold the Sturges Seminary girls together while plans were being made for the new school building. Everything looked hopeful for the opening of the new decade.

A CALL TO PRAYER, DECEMBER 1884.—At the meeting of the Woman's Board in December 1884, Mrs. Cumming reported a communication from Dr. Henry N. Cobb, Secretary of the Board of Foreign Missions, requesting the practical assistance of the Woman's Board at "this critical period" of the Foreign Board's

finances. Mrs. Cumming asked what reply she should make to Dr. Cobb's appeal. Mrs. Van Cleef, full of sympathy for the need of Synod's Board, ever efficient in suggesting ways and means in time of trouble, proposed that, as a first and most important measure, they should issue a Call to Prayer to the women of the Church. On motion it was resolved that the Twilight Hour of the last Sabbath of the year should be set apart and observed by all the women of the Reformed Church to pray for the further success of the work and for the removal of the debt of Synod's Board. The classical committees and auxiliaries were urged to do all in their power to encourage the observance of this Twilight Hour of the last Sabbath of the year. The Christian Intelligencer carried the notice into the homes of the Church; and the Woman's Board of Foreign Missions entered its Second Decade of service with the women of the Church praying for a blessing upon all its work.

SECOND DECADE
1885-1895

CHAPTER II.

Second Decade: The Fields and Their First Fruits

The second decade of the Woman's Board of Foreign Missions opened under the shadow of the sudden death of its beloved Foreign Corresponding Secretary, Mrs. Wm. R. Duryee, who laid down her work on March 9, 1885. This was a loss which meant much both at home and abroad. For twenty years she had been active in the work of the Lafayette Reformed Church of Jersey City, N. J., of which her husband was the pastor. For nearly eight years she had been the able and devoted Foreign Secretary of the Woman's Board. Her knowledge of the work abroad admirably fitted her to awaken interest in it at home. Her wise counsel, her extraordinary liberality, her unfailing sympathy, her thoughtful attention to detail, her vision of what was needed for the prosecution of the work, made her services invaluable. She was the personal friend of the missionaries, the sound adviser of the Board. Her absence from the Eleventh Anniversary cast a shadow on every heart.

The first decade had closed with the women of the Church at prayer for the success of the foreign missionary cause. That the second decade began with a greater consecration of spirit and means, a larger surrender of talent and money, no one can doubt who reads the record. Self-denial, self-sacrifice, became more real. When in 1886 the report came home that the Amoy churches had given out of their poverty $1,631.77, the Arcot churches $597 and the Japan churches $2,049.59, the whole Church at home felt impelled to more generous contributions. To carry forward the girls' schools, to educate native Christian women as Bible teachers, to carry the Gospel into every home, became the increasing desire and purpose of the Woman's Board. The Indian mother with her forlorn outlook on life, the little Chinese girl, despised and enslaved from birth, the Japanese girl, beckoned to narrow drudgery and worse, appealed with new force and meaning to the sheltered women of the home churches. Measuring the darkness of these unknown homes by the brightness of their own, the tragedy of the Eastern woman's lot by the security of their own, they resolved afresh that this new decade should see the dawning of a better day for the women and children of the foreign fields of the Reformed Church.

The Woman's Board still concerned itself less, in this second decade, with new departures than with the development of existing agencies. Never aggressive, it was yet steadily successful. There was persistent effort all along the line that the work might neither retrograde nor remain stationary. Like the constantly recurring *motif* in a symphony was the one word, *money*. The Board did not apologize for it. It knew that "did the liberality of the churches at home keep pace with that of the native churches, if our giving were at all in proportion with theirs, the world would soon be converted. If we were willing to spend for Christ what we freely expend for business, pleasure, dress, or amusement, the world would soon renew the beauty of its lost Eden." It sent out its call to every auxiliary and to every individual not so much to help extend the Board's work over a wider area as to support the Board in its determination to take full possession of the fields already occupied.

THE AMOY MISSION

AMOY GIRLS' SCHOOL.—Great difficulty was still experienced by the Misses Talmage in persuading the Chinese girls to come to this school. Even the Christian parents could see no good reason why their daughters should be educated, since they were uneducated themselves. Was this not an innovation? Would it not unfit the girls for housework in the homes? What could be the motives of the missionaries in wishing to educate girls? Was it not a suspicious affair altogether? In spite of these suspicions, however, confidence was growing and pupils increased in number from year to year. In 1886 we find thirty-one on the roll, eight of whom had joined the Church and become devout Christians. All of them were *walking on their own feet*, unbound feet being now the rule in the school. In 1888 the number of girls had increased to fifty, one-fourth of whom were professing Christians. One-third of the number paid something towards their board and tuition, but the majority were from very poor families. To everybody's surprise the girls worked well and passed creditable examinations. Two of them became the wives of native preachers. A third was found fit to help Miss Talmage in a small day-school she was organizing. It began to look as if education had its advantages. For three hours in the morning the girls studied the Romanized Colloquial introduced by Dr. Talmage. In 1889 Mrs. Philip Pitcher began to give them a course in English, the first time that language had been attempted in the school. In the afternoons they wrestled with Chinese character, about the most difficult task ever attempted by the

feminine mind in any country. On Mondays and Saturdays they learned needlework and every day the housework and cooking were done by the pupils in turn. In sickness they were cared for by Dr. Otte who, by this time, had arrived on the field. The average cost of board and tuition for each girl for a year was less than $15. "We have tried," wrote Miss Talmage, "to make a little money go as far as possible and the work done has not cost the Board very much." In 1890 there were forty-eight names on the roll and Miss Talmage reported that they were improving mentally and spiritually. Five had united with the Church just before the close of the year. In 1891 Mrs. Fagg wrote: "There is so much to be done for the women of China! If our friends at home could see as we see, there would be no second appeal for workers." In this year the Misses Talmage were at home and Mrs. Kip wrote that the number of pupils had dropped to thirty. On the first of January of that year one of the girls saw her mother for the first time. They were respectable, well-to-do people, but they did not wish any more daughters, so when this one was born they placed her in a foundling institution, rather priding themselves upon not having put her to death. Great was their mystification when they found her in a girls' school, receiving an education. In 1892 we find the Misses Talmage back in the school hard at work with Miss Nellie Zwemer and Miss Elizabeth Cappon to help them and Mrs. Talmage wrote: "Never in the history of the school has it been so well attended. There are sixty-two names on the roll and the girls' school is much too small to contain them. We sadly need an enlargement of the buildings. Money given to this school cannot fail to be a good investment. Our older pupils teach the primary classes. Most of the girls are woefully ignorant and stupid when they come to us, but they soon become eager and persistent pupils. One who was seemingly hopeless struggled over the alphabet and wore out four primers before she could read. But it is an exception for the old or the young to go back to their homes before they are able to read and have acquired a knowledge of the life of Christ and the stories of the Old Testament. Our aim is that they gain a clear idea of the Gospel, not only to be themselves intelligent Christians, but to teach others in their dark, heathen homes. In the Girls' School our desire is to develop the intellect and cultivate the heart. It seems misspent time and wasted work to send back to her heathen surroundings an educated girl if she has no love of Christ in her heart and no desire to serve Him. As we visit our stations, these Christian girls stand out as lights shining amidst darkness and sin." The second decade closed with sixty-four girls in the

school and two native teachers who were the efficient helpers of the missionary staff. These were the dying words of one of these pupils, as her father pleaded that God would spare her life: "You must not sorrow, neither strive with God. Only be willing for Him to do His will."

THE CHARLOTTE W. DURYEE BIBLE SCHOOL FOR WOMEN.—Mrs. Talmage's school for women for which a building had been provided by the Woman's Board, presented a new phase of Christian work for Chinese women and one that was producing excellent results. Women from the interior were received into the school and instructed for a given period and then returned to their homes, carrying with them their new ideas of living and of truth. They were brought in the school into close contact with the women missionaries, who taught them to read and to perform many simple, domestic household tasks. The most stupid could hardly fail to profit by the influences which surrounded them while the most intelligent became shining examples to their less fortunate neighbors.

Not many entered the school at first, but those who came made good progress in learning to read and in the study of the Bible. They were like one happy family. Being of all ages, up to fifty-nine years, they exemplified the fact that the Chinese woman is never too old to learn! In 1886 there were eighteen women in the school, studying to become evangelists to their own people. The chief responsibility for the training of those competent to become Bible women was assumed by Miss Mary Talmage whose frequent visits to the villages had given her great familiarity with their requirements. With wonderful perseverance this preparatory work was undertaken and pursued. Many of the women were old and stupid. They found it difficult to understand and to remember what they did comprehend. Many truths which are easily imparted to our own little children, they were very slow to receive, yet when they had taken in their meaning, it was with the simplicity of little children that they received them. When we remember how unenduring are the impressions made upon us in later life, how quickly we forget, how almost impossible it is, youth once passed, to acquire and use a foreign language, we need not be surprised at the backwardness of these elderly Chinese women. We should, rather, marvel at their steadfast endeavors, emulate the perseverance with which they ignored defeat and fought the same battles over and over again until victory was achieved. They prayed for help when the lesson was hard, often with childlike faith, confident that their newly-found God would enlighten their ignorance. In 1888 there were forty women in the school and Mrs. Talmage wrote: "Our

aim is to get *any* women we can to come down and learn to read the Bible in the Romanized Colloquial. We know that, until the mothers learn to read the Bible for themselves, they cannot grow fast in grace, neither can they teach their children. When the women come to the school they improve so fast in many ways that when we visit the out-stations it is not difficult to pick out those who have been to Amoy to study."

In 1891 Mrs. Kip wrote: "The oldest pupil this last term was a fisherwoman whose entire life had been spent on a small boat. It seemed a hopeless task to awaken any gleam of intelligence in her dull face, but my want of faith was rebuked when she became an interested listener and began the study of our hymns. It was no light task to commit to memory at her age the fifty-nine hymns in our book!" Some of these women endured much persecution. One was found reading from a partly scorched and burned book. It was learned on inquiry that her husband had put all her books in the fire to prevent her becoming a Christian. He was an opium smoker and had pawned their little daughter to pay for this indulgence. The mother redeemed the child and brought her to the school in Amoy for protection.

In 1892 a number of the women came to the school from great distances. Some came with eye-sight so poor that they could not learn to read, but they managed to commit to memory hymns, catechism and Scripture. Mrs. Kip wrote: "Some have a marvellous light in their eyes and prayer is to them a necessity. If a lesson is hard or an evil word is spoken, at once it is taken to God in prayer. Since the opening of this school, one hundred and seventy-five women have been received!" In 1893 there were more than fifty women in the school between the ages of twenty and seventy years and the building only accommodated twenty! In 1894 nearly two hundred women had been returned to their villages to tell the story of Christ who came to give liberty to the captive, the oil of joy to the mourning—to tell the old, old story which was to them so wonderfully new.

CHILDREN'S HOME, AMOY, 1887.—In November 1887, the Woman's Board received a letter from Miss Talmage giving instances of the extreme cruelty to children among the Chinese. Many cases of special cruelty to girl children had led to the desire on the part of the missionaries in Amoy to start a Home for these friendless and destitute little ones, many of whom were orphans. Not wishing to apply to the Board, a prospectus was sent out to the foreign community in Amoy and between six and seven hundred dollars was subscribed. A number of native Christian women in Amoy became interested. Three ladies from the English Presbyterian Mission joined with Mrs. Talmage and

the Misses Talmage and in September 1887 the Home opened on the island of Kulangsu with *two babies* as inmates. The pupils of the Girls' School had started a Dorcas Society in which they made and sold garments. At the end of the year they had earned, in addition to the cost of materials, the really extraordinary sum of $60. This they voted should be given to the Children's Home. These little Chinese waifs appealed both to the Chinese and to the European community in Amoy. A few began to be interested at home in 1889, in which year there were fifteen children in the Home, all under two years of age. Ground was bought and a little two-story brick building was under way for the children. In 1891 twenty-four castaway babies were being cared for by this new, Christ-like undertaking. In 1893 there were thirty children in this babies' home and many a child's life had been saved through its instrumentality. In 1894 fifty-seven little outcast children were singing, in the Home, of the Jesus who had said: "Suffer the little children to come unto Me." Ten faithful missionary women were giving their hours of rest and their own private means to the work of rescuing these hapless little ones. One had been found when a mere baby, nearly dead by the roadside, on a bitterly cold day. Her parents had thrown her away because she was a girl. Another had been sold for a "slave" and redeemed by the Home. Another had been offered for sale in the streets of Amoy and bought and brought to the Home. The stories of all were pitiful. The bodies of all bore the marks of the cruel treatment they had received. The Chinese characters over the door of the Home mean, "Pity-Little-Children-Home." Could any name be more appropriate, any institution make a deeper appeal to the mothers and children of the home-land?

SIO-KHE GIRLS' SCHOOL, 1888.—In October 1888, Mrs. Alice Kip Van Dyck, assisted by Pastor Iap's daughter Sun-beng, opened a small girls' school in Sio-khe with eight boarders and three day-scholars. Mrs. Van Dyck devoted her mornings and Sun-beng her afternoons to teaching the girls. The next year the school had to be closed owing to Mrs. Van Dyck's absence. It was at Ladies' Day in Catskill, in June 1889, that a letter was read from Mr. Van Dyck appealing to the Woman's Board for $200 to complete the girls' school building in Sio-khe. Mrs. Kip was present at that meeting and so interesting was her account of the work in the Sio-khe region and so effective were her answers to all the questions asked, that a collection was taken at that meeting for a building for the school. In 1892 Dr. Cobb reported that in his recent visit to Sio-khe he had found fourteen girls sleeping in one room with one small window, while twenty-

three girls were applying for admission and looking with envy upon the fourteen who were crowded in. In 1893 Miss Mary O. Duryee, the Foreign Corresponding Secretary for China, reported that she was writing from five to seven letters a day in her effort to complete the fund for the school building and later that, to her great joy, the entire sum of $1,695 had been raised. The school now numbered more than twenty and Miss Nellie Zwemer was teaching in it a class of bright, attractive girls. Mrs. Kip and Mrs. Otte wrote: "We are very grateful to the kind friends at home who have worked so hard to raise the money for this school. Could they see our present quarters and know the hardships our girls endured through this season of unprecedented cold, they would feel repaid." Mrs. Van Dyck wrote of the joy she felt in the school's growth and Mrs. John G. Fagg, who had also worked faithfully in Sio-khe, wrote: "The Lord bless you all for your labor of love for the school at Sio-khe. How we rejoice that you have met our need." Dr. Otte wrote: "I only wish you could have seen the happy faces of our workers when I told them the good news of a new building for the girls' school at Sio-khe." In 1894 we read: "The new school in Sio-khe is full of happy girls eager to be fitted for useful Christian work in their own homes." Does it not seem strange that so small an offering should bring so much joy? It impresses one as something like the joy in heaven over the one saved sinner.

MEDICAL WORK FOR WOMEN IN CHINA.—In December 1886 the Committee on Medical Missions of the Woman's Board reported a correspondence with Dr. McCartie, of the English Presbyterian Mission in Amoy, relative to the possibility of an arrangement with Dr. Y. May King, a young Chinese woman who had been in Dr. McCartie's family since she was two years old. She was now twenty-one years of age and was said to be qualified in every way for the specific medical work which the Woman's Board desired to undertake in response to Mrs. Talmage's earnest entreaty. Dr. King had graduated from the medical school with high honors and had since then pursued a post-graduate course. She had served in a Woman's Infirmary and a Children's Asylum and was an earnest Christian. Some doubt was felt as to the practicability of giving to a Chinese woman the status of a missionary because of difficulties which might arise among the Chinese themselves, but when in April 1887, Dr. King appeared before the Woman's Board she felt so certain that satisfactory arrangements could be made for her work in Amoy that the Board was wonderfully encouraged by the favorable outlook. For five years it had been seeking and praying for a medical missionary for China and the beginning

of their search coincided with the commencement of Dr. King's medical preparation. Great hopes were entertained that this young Christian Chinese woman might be the representative of the Woman's Board among her countrywomen in China. At the Annual meeting in that year Dr. King was presented to the large audience of women of the Reformed Church as the long-sought woman medical missionary for the Amoy field, which field she joined in the autumn of the same year, 1887, Dr. McCartie personally assuming her outfit and travelling expenses. In the spring of 1888 Dr. King appealed to the Woman's Board for a dispensary and hospital for women and children, the approximate cost to be $2,500. This appeal was sent out to the Church through the Christian Intelligencer, the Mission Gleaner and the Mission Field and met with an encouraging response. At the meeting of General Synod at Catskill, N. Y., on June 12, 1888, the first "Ladies' Day" of the Woman's Board was held and the opening of medical work for women and children in the Amoy Mission was earnestly presented and a most appreciative letter was read concerning Dr. King and her work. In the latter part of the same month a letter from Dr. King announced that twelve Chinese gentlemen in Amoy had pledged $1,440 a year for her dispensary and hospital support. The disappointment of the Board and of the women of the Church was therefore great when a letter was received in October 1888, containing the startling news that Dr. King had broken down in health and had left China for Japan. So the efforts of the Woman's Board of Foreign Missions to establish a medical work for women in China ended again in failure.

It would not be true, however, to say that the efforts of the Woman's Board in behalf of medical work in China ended with this failure. In 1889 Dr. J. A. Otte began the medical work of Synod's Board in China by the opening in Sio-khe of the Neerbosch Hospital. So deeply did Dr. Otte feel the need of a woman physician to carry on the work among women in that exceptionally secluded region that he appealed directly to President Angell of Michigan University for a young woman to succeed Dr. King. His letters to the Woman's Board on the subject made such an impression that it sent out a request to the women and children of the Church to aid Dr. Otte in his work and when the hospital was opened it at once voted to support a bed in it for three years. Throughout the remaining years of the second decade of the work of the Board the reports of the work in the Neerbosch Hospital were sent as faithfully to the Woman's Board as to Synod's Board in recognition of the deep interest and substantial help it bestowed upon Dr. Otte's work.

EVANGELISTIC WORK.—It may be thought that, since conversion rather than education is the primary purpose of all foreign missionary work, too much attention has thus far been paid to school and not enough to evangelistic work. The reason of this lies in the fact that this is the record of the work of the Woman's Board whose avowed purpose it was, in the beginning, "to aid the Board of Foreign Missions by promoting its work among women and children." To this end the most practical course at first was to assume the support of the girls' schools and, accordingly, the emphasis, at the outset, was upon educational work. It must not, however, be forgotten that to the missionaries of the Reformed Church education was, in every field, secondary to evangelization and that, in all the schools, great stress was laid upon the conversion of the pupils to Christianity. It is scarcely necessary to say that definite, systematic, evangelistic work was everywhere being carried on by the missionaries.

The missionary women in China, married and unmarried, undertook journeys to country stations and these inland tours were full of hardship. It meant travelling over rough roads in rougher conveyances which were only too often infested with vermin; stopping in primitive mud-walled inns where they were inspected by curious crowds and where dirt frightened sleep from weary eyes. Undaunted by obstacles and unmindful of physical discomfort, the women of the mission were willing to itinerate, for weeks at a time, in far away country places, encountering poverty and filth, in order to teach not only the ignorant but the stupid. They were thankful when an idea took root after months of patient planting. The difficulty sometimes experienced in teaching these country women the simplest truths may be gathered from the answer of one of them to a question after she had been coming to the Church for fifteen years. Asked who God was, she replied, "Christ's son." Yet with patient courage and faith the missionaries went from one hamlet to another with the story of God's love. Surrounded by the curious, plied with irrelevant questions, annoyed in countless ways, they told over and over again the story of Him who said: "I, if I be lifted up, will draw all men unto me." After the fatigue of the day's work they rested at night in what was called a "chapel," but what was really a dingy room with brick or mud floor, dirty walls and a little pen partitioned off at one end for the women. Even so, they did not have the room to themselves as these places were usually full of occupants which made sleep almost impossible. The wear and tear of these country trips naturally involved great risk to health. Yet they gave access to the homes and hearts of

the people and bore fruit which has been priceless through subsequent decades. In 1891 Miss Nellie Zwemer went out to China and in 1892 she sent home the following account of her first evangelistic trip: "We called on one old man whose sons were lepers. He was heart sore over the death of his Christian wife. 'I am too sad and heavy,' said he, 'to attend your service.' How blessed it was to tell him of a Saviour who calls the weary, heavy laden ones to His own rest.

"Our next visit was in a home of wealth where we sat on inlaid chairs before rich gambling tables and gilded shrines. Before us were women with feet not over three inches long. Yet here we had willing listeners. We then entered a dark hovel where a Christian woman lay dying and she was comforted. Each day we visited four villages calling a crowd of over fifty to hear for the first time. In a little fish store seventy men and women met us, eager to hear this new message. Our Church service was in a poor, dark house, without doors, or paint, or desk; the benches were about six inches in width. It was a strange scene—this dismal place filled with over eighty women and twice that number of men and children. Every opening was crowded and many stood outside. The native pastor gave them a welcome, then a Bible talk and then held a communion service for the Christians. Certain questions were put to the latter to prove their sincerity in their new religion. How many on returning home would begin family worship? How many would give up the use of opium? How many would bring others to this Saviour who was doing so much for them? How many would give what they could towards a new house of worship? These people are very poor, earning only a few cents daily, yet sixty-nine dollars were pledged by them. The pastor wonders if any men and women in Christian America will aid them in building a house for the worship of the true God in China."

THE ARCOT MISSION

THE FEMALE SEMINARY.—The Female Seminary, under the competent care of Mrs. Jared Scudder, began the second decade of the work of the Woman's Board at Vellore with fifty-six girls enrolled. It was exclusively a school for Christian girls, chiefly the daughters of catechists and helpers and other mission agents. In the early days of this institution the missionaries had been glad to receive pupils without charge; but now that it was well-established and that applications for entrance were increasing in number, the nominal fee of from twelve to thirty cents a month was required. This was to cover the expense of board, tuition

and clothing, though, as a matter of fact, it did not half pay for the board alone. It was, however, a step in the right direction. It was important that the daughters of the village Christians should be educated. They were all very poor and able to pay little or nothing. Yet the fact that even a small fee was charged for entrance into the school enhanced the value of "female education" in the minds of the Christian community. Many of these girls from ignorant and untutored families learned not only the lessons prescribed in their own vernaculars, but to read and write and spell in English remarkably well and their handwriting was excellent. In 1886 there were sixty girls in attendance, eleven of whom had joined the Church. Each one of these eleven girls was the beneficiary of some auxiliary or mission band at home. In 1885 eight graduates of the Seminary had been married at one time to as many graduates of the Arcot Academy for young men. This attracted the attention and enlisted the interest of the women of the Church at home and a feature of the special work of auxiliaries and bands at this time became the making and sending out of *trousseaux* for the Seminary's annual crop of brides. In 1887 Mrs. Scudder reported that they were rejoicing in a large grant from Government for their needle and fancy-work, for which Indian girls have a special fondness and aptitude. In 1888 the numbers in the school had grown to sixty-six, more than double the number of five years before and nine girls had united with the Church in that year. Seven had been married to graduates of the Arcot Academy. The words "had been married" are used advisedly, for the girls had very little to say about it. Husbands and wives were still selected for each other by the missionaries in charge on the principle believed in for ages in India, that older people could settle those matters more wisely for the young people than they could for themselves. Some of the older girls in the school had advanced so far as to compose wedding songs for these festive occasions. The girls all insisted upon being married from the school, affirming that a marriage in their villages was no marriage at all. The order and discipline of the school left nothing to be desired. The girls were studious and obedient. The teachers were faithful and on the whole efficient. The examinations, conducted by Government inspectors of schools, produced good results. Grants of money in aid of the school were increasingly large. Nor was the Christian spirit of the school less marked than its success in secular learning. The older girls kept up a flourishing Sunday School and conducted a weekly prayer-meeting. Two societies of King's Daughters were formed. The matron, Mrs. White, an admirable Eurasian woman, although a

strict disciplinarian, had the best welfare of the girls at heart and spared no pains to train them in "the way they should go." The influence of her ideas of proper Christian behavior for "Indian females" is seen to this day in the sterling quality of Indian Christian womanhood in the Arcot Mission. By 1891 the number of girls in the Seminary had increased to seventy-five and in that year a small Normal Class was organized for the training of Christian women teachers, from which it was felt good results would follow in all the schools in the mission. The large Government grant-in-aid in that year showed that there had been good teaching and hard study. In 1893 Mrs. Jared Scudder returned to America in greatly impaired health. She had been absent from her native land for fourteen years without change. She had spent nearly forty years in the work of building up Christian womanhood in India. Afflictions many and mysterious had visited her. Yet those who knew her will bear testimony to her unfailing cheerfulness of spirit, her resignation under trials, her devotion to duty, her steadfast, faithful, persistent labor through long years for the upbuilding in the "Female Seminary" of a consistent, useful type of Indian Christian womanhood. Her place in the Seminary was taken by Mrs. John Scudder, who, with her young daughter Ida, had removed to Vellore, the women's work in Tindivanam having been taken up by Mrs. John H. Wyckoff, a new recruit from the American Madura Mission. With previous long experience Mrs. John Scudder was able to carry on the work of the Seminary without delay. In 1894, the closing year of the second decade, there were seventy-nine girls in the school. The hope of its founders that, in this school, would be built up a new generation of Indian Christian mothers who would be the forerunners of an entirely new type of Indian woman was being amply justified.

MADANAPALLE GIRLS' SCHOOL.—The school for Telugu girls in Madanapalle, for which the building given by the Woman's Board had been completed in 1884, numbered twenty-nine pupils at the beginning of the second decade. This school, being in the less extended Telugu portion of the mission, has always been smaller than the Tamil girls' school, though it was earlier raised in grade. It was in charge of Miss Mary Katharine Scudder in whose beautiful character and lovable personality the girls found a shining example throughout almost the entire decade. The numbers in the school increased to thirty-two. Quietly, one by one, they were gathered into the native Church. Miss Scudder, an accomplished musician herself, taught them to play and sing the Church hymns, to teach in the Sunday School for Hindu girls, to help her in the zenana work, to prepare painstakingly for

MRS. DAVID J. BURRELL
President of the Board 1901-1918

MRS. FREDERICK A. BALDWIN
(Now Mrs. George W. Downs)
President of the Board 1918-1921

MRS. DEWITT KNOX
President of the Board 1921—

their ultimate vocation as wives to the young Christian Telugu men. Penina Souri Cornelius who is still one of the ablest and most devoted of the native pastors' wives in the Arcot Mission, carefully studying conditions and giving practical talks in many homes and public places, was one of the girls in this school in this decade, being trained for a life of very great usefulness to her own people. In 1893 Miss Scudder was transferred from Madanapalle to Palmaner and again in 1894 we find Mrs. Jacob Chamberlain, devoted pioneer to the Telugu women, carrying on this school. She had joined the Arcot Mission in 1859. For thirty-five years she had been toiling patiently to build up this school work. We leave her at the end of this decade with the Girls' School, the Boys' School, the Zenana work; meeting with the women, visiting in their homes, looking after the sick, verily a "mother in Israel." The work has grown since those days. Younger women have given all their time and strength and talent and their higher technical training to the development of these schools. But to these pioneer women of the early days belongs the credit for the rock foundation upon which younger women have built the imposing structures of today.

In these boarding schools great importance was attached to the formation of habits of self-denial, such as the setting aside of a portion of the daily food for charity, the selling of fruits grown in the school-yard, the pulling of weeds and sweeping up of leaves to earn money with which to supply the needs of those poorer than themselves. Habits of cleanliness, neatness, diligence, honesty and truthfulness were carefully inculcated. When the girls entered these schools they had little or no idea of the meaning of any of these things. When they left they carried the influence of these teachings into their homes and villages with surprising results.

HINDU GIRLS' SCHOOLS.—At the end of the first decade there were six of these schools in the Arcot Mission with several hundred girls in them. In the second decade one went out of existence and eleven more were added, with more than twelve hundred high caste Hindu girls under instruction in them. These schools went hand in hand with the Zenana and Bible women's work, opening the doors for both. Non-Christian Head Masters were for a time employed, but gradually Christian women teachers were substituted, the aim being to staff each school with them. From the first the lack of such Christian instructors was the greatest obstacle to the success and usefulness of these schools and the starting of the Normal Class in connection with the Female Seminary was largely the outgrowth of this need. But these schools, in spite of every obstacle, increased in popularity

both among the Hindus and in the Church at home and they soon made their power felt as an important department of the work of the Woman's Board. The Hindu Tract Society said of them: "The missionaries have cast their nets over our children in our schools and they have already made thousands of Christians and are continuing to do so." Perhaps one of their greatest benefits was their influence in overcoming caste prejudice and in obtaining entrance for the missionary and the Bible woman into the high caste Hindu home.

There is no surer method of undermining the Hindu's prejudice and superstition than by education. From the very first Christian text books were used in these schools and the Bible was daily taught. The question has often been asked, even by missionaries, "Do these Hindu Girls' Schools produce any Christians?" It is difficult to say. Yet we know of parents who have professed Christianity as the result of the Bible stories their little daughters have told them; of mothers who have abandoned the worship of idols through the same influence; of little children who have died with Bible verses they had learned in school upon their lips. The results of this work have never been tabulated. Nor can they be, any more than can be shown the full effect of the wind when it blows, of the sun when it shines, or of the water when it sinks into the soil.

ZENANA AND BIBLE WOMEN'S WORK.—One of the fundamental rules of the Arcot Mission, as contained in its first annual report, is the following for the "wives of missionaries": "The companions whom God has graciously given us are expected, as far as health, family duties and other circumstances may allow, to labor among heathen women by visiting them at their houses and using other appropriate means to bring them to a knowledge of the truth." This was followed out from the very beginning of the mission. Mrs. Silas Scudder in 1863 had invited the women from a neighboring village to come every day to her house for Bible study, promising a cloth to each one who could read a chapter in the Bible at the end of a year. Four women attended, two won the prize and all became Christians. Mrs. Mayou in 1866 had visited homes in Arni and had appointed the first Bible reader supported by women in America. The pioneer women missionaries regarded this as the most important feature of their work, this personal contact with the women in their own homes, by which they became familiar with their habits of thought, their customs, their prejudices, their possibilities, their limitations. By the year 1888 this work had reached a high state of development in every station of the mission and in many of the outlying villages, sixteen Bible Women and four Zenana

Workers being employed. There was a slight difference between these two forms of work. The Bible woman went out into the villages, preached by the roadside, talked to the women who gathered to draw water from the tanks and wells. The Zenana worker went into the homes, had regular pupils, taught secular studies, plain and fancy needle-work and gave lessons in the Bible. Lyrics and Gospel songs were sung. Books were loaned to those who could read them. Like the work of the Hindu Girls' Schools, this Zenana and Bible work did not show large results to the superficial observer. Like every other form of foreign missionary endeavor, it called for patient waiting. Yet a Hindu writer has said of this work, "If we do not find many Christians among the Hindus, we find a very large number Christianized in spite of themselves." The naturally kind and hospitable nature of the Indian people, their ready response to a loving word or a smiling greeting, made this a peculiarly delightful form of missionary work. The Bible women and Zenana workers were often called in to settle family disputes; they were encouraged to discipline refractory children, to advise perplexed mothers, to placate indignant husbands, to rescue forbidden books from the earthen pot or the well curb in which they had been concealed.

No account of this Bible and Zenana work in the second decade would be complete which failed to mention the devoted labors of such Indian Christian women as Mrs. Mary Isaac Henry of Vellore, Mrs. Caroline Sawyer of Tindivanam and Mrs. Rebecca Souri of Madanapalle. These and others like them whose names cannot be here mentioned, were noble examples themselves of the results of pioneer missionary work. Side by side with their American sisters they worked through the first three decades to redeem their Hindu sisters from spiritual blindness and degradation, seeking to instil in them a spirit which should cast out the evils of intemperance, idolatry, caste bondage, infant marriage, perpetual and hopeless widowhood and the many other perversions of Indian family and social life. They were true partners in the work, watching, praying and sowing bountifully and reaping in measures the full extent of which cannot be known.

MEDICAL WORK.—In 1889 a group of women in the churches of the Synod of Albany, N. Y., asked Dr. Jacob Chamberlain to find, if possible, a young Indian Christian woman of suitable character and training, to be educated, at their expense, as a medical missionary to the women and children of the Telugu field. After much inquiry his attention was called to Miss Mary Rajanayagam, then Head Mistress of a Girls' Boarding School in the Madura Mission of the American Board. She had achieved high success in educational work and had declined a situation under Govern-

ment, with very high pay, for the sake of the greater opportunity for Christian work in the Girls' School. She was one of the most highly trained teachers, with one of the most finely developed characters, to be found among Indian Christian women. It is doubtful, indeed, if India (and I had almost said any other country) has ever furnished a more consecrated, spiritual and intellectual type of woman than Mary Rajanayagam. Miss Swift was then in charge of the Madura Girls' School and viewing Dr. Chamberlain's appeal as having a higher right than her own, she, at great personal sacrifice to herself and at still greater loss to the school, gave her consent to Mary's entrance upon this wider sphere of usefulness. Dr. Chamberlain sent Mary in 1890, after a year's preliminary training in Madanapalle, to the Madras Medical College, from which she was graduated in 1894. In that year he was again compelled to return home on sick leave and the medical work for women and children on the Telugu plateau was delayed for a few years. Mary Rajanayagam was not idle, however. Being herself a Tamil woman, she was well qualified to be a medical missionary to the women and children of the Tamil field and entering the mission hospital at Ranipettai, she there, under the direction of Dr. L. R. Scudder, began the third decade of our work as both a doctor in the hospital and a volunteer evangelistic worker. The fuller record of her great service belongs to the third decade.

THE JAPAN MISSION

FERRIS SEMINARY.—In 1884 Ferris Seminary had been enlarged so that it would accommodate ninety pupils. The public opening after this extensive alteration and enlargement was the occasion of interesting and impressive exercises. Addresses were made; essays both in English and in Japanese were read by the pupils; music, vocal and instrumental, was furnished by the girls in the higher classes; and a Japanese entertainment was provided in the new dining-room for two hundred guests.

The number of pupils in 1885 was forty-nine. Seven of the girls were baptized and only two above fourteen years of age were not professing Christians. There was less opposition than formerly from the parents when the girls desired to become Christians. Bible instruction was systematic and the deepest interest in it was shown. The Staff was praying for more pupils for the enlarged accommodation.

Miss Carrie E. Ballagh, who had been teaching music for four hours a day, resigned in 1885 on account of ill-health and her place was fortunately filled by her sister, Miss Anna H. Ballagh, who had returned just then to Japan. Miss M. Leila Winn was teach-

ing English for four hours a day and gaining a wonderful influence over Japanese girls and women. Mr. Booth petitioned the Woman's Board to send out young women to fill vacancies and to start new work. In 1886 a Te Deum was sung because for the first time in its history the school had a complete corps of Christian teachers. The conversion and baptism of Mr. Ito Kumano, the teacher of Chinese literature, was the occasion of great rejoicing. A follower of Confucius, he had been slow to accept Christianity, but when convinced of its truth, he embraced it with his whole heart. The Staff now consisted of five foreign and seven Japanese teachers and the number of pupils was sixty-four. Three girls were baptized during the year and of the whole number twenty were Church members. In 1887 Mr. and Mrs. Booth were in America, raising funds still further to enlarge Ferris Seminary. Miss Harriet L. Winn, the acting Principal in their absence, reported, "Never has there been a more successful year in the history of the school." With one hundred and five pupils, only five of whom were day scholars, the buildings were taxed to their utmost capacity. They constantly had to refuse applications for admission. Among the pupils in this year was a Japanese princess, showing that the school was attracting the highest social classes. The curriculum was not unlike that of similar schools at home. It included six Bible classes in Japanese, twenty-six classes in English and nineteen in Japanese and Chinese literature. The hearts, hands and heads of the Staff were fully occupied. There was special thanksgiving this year for the recovery of Miss H. L. Winn from cholera, and for the rescue of the Seminary buildings from destruction by fire. Ferris Seminary was doing a great work.

Mr. and Mrs. Booth returned to Japan in 1887 taking with them Miss Anna de Forest Thompson whose energy and musical efficiency made her a valuable addition to the teaching staff. Miss H. L. Winn and Miss Anna H. Ballagh had by this time married and left the school. There were one hundred and thirty-five names on the roll. Fifty new pupils had entered during the year. The faculty of four American and nine Japanese teachers was fully occupied in maintaining the high standard of excellence required by the Japanese. But by this time Ferris Seminary was able to call upon its own graduates to help in the work of education. Miss Kashi Shimada, the first graduate of the school, proved to be a teacher of great ability. Few English and fewer American girls could use their own language with the fluency, purity and correctness with which this Japanese girl employed it. The last we hear of her is after her marriage when she undertook a literary career and translated "Little Lord Fauntleroy" into Japanese!

The liberality of the Woman's Board had furnished Mr. Booth with the funds still further to enlarge the Seminary and on his return to Yokohama he immediately formulated plans for a new building and for the reorganization of the school. During that winter forty-six girls declared their acceptance of the Christian religion. Twenty-one were baptized during the year and thirty were begging their parents for permission to be baptized. A daily prayer-meeting was held by the girls and eighty per cent. of them were either baptized Christians or desired to become such. Mr. Booth reported that in 1888 a Japanese lady of small means, whose daughter was in the school, hearing what the American women had done, brought him a donation of $50 for the same purpose.

In September 1888, Miss Mary Deyo joined the Staff and in November she was stricken with typhoid fever from which she recovered only after weeks of serious illness. It was at this time that the services of Miss Julia Moulton, of Toronto, Canada, were first employed in the music department.

On June 1, 1888, Van Schaick Hall was completed and dedicated, a great addition to the capacity of the school. In the evening, after all guests had departed, the girls, at their own suggestion, held a prayer and thanksgiving meeting in the new chapel. In the same year the Woman's Board appointed as a regular member of the Staff Miss Julia Moulton, who was to render through many years conspicuous service in building up for Ferris Seminary a great reputation in Japan as a musical centre.

In 1890 Miss Mary E. Brokaw was transferred from Sturges to Ferris Seminary. In 1892 Miss Leila Winn left the Staff to engage in the evangelistic work which had always held a chief place in her heart. In 1894 we leave the school with somewhat diminished numbers on the roll, but with a steady growth in efficiency in its work and in popularity throughout the empire. Nothing could better show its place in the educational world of Japan than the fact that in the closing year of the second decade a Summer School was held for eight days in Van Schaick Hall when more than two hundred Japanese girls gathered there for study from six o'clock in the morning until ten at night. "These are as bright, intelligent girls," wrote Mr. Booth, "as can be found anywhere else in the world."

STURGES SEMINARY.—The work in Sturges Seminary at the beginning of the second decade was still mainly tentative. Miss Mary E. Brokaw was teaching and studying the language, hopeful that she might soon be able to give a brighter report of the school. In 1886 the Nagasaki Fund, so long carried by the Woman's Board, had reached the desired amount of $5,000 and preparations for the erection of the Jonathan Sturges Seminary buildings

were begun. The building was completed in 1887. In that year Miss Rebecca L. Irvine joined Miss Brokaw and together they took possession of the comfortable new school building, well furnished by the generous gift of Mrs. Sturges. There were fourteen boarders in the school of whom two were Christians. After the long and patient waiting, the Woman's Board was filled with thankfulness, convinced that only time was needed to make Sturges Seminary the equal of the one in Yokohama.

In 1889 the number of pupils had increased to twenty-six, eleven of whom were Christians. Miss Brokaw and Miss Irvine devoted their days to teaching, their nights to learning the Japanese language. Sturges Seminary had been founded at a time when the unsettled government of Japan and the advent of missionaries who were teaching a new religion had made it a critical time for missionary schools. In 1890 the number of pupils in Sturges fell to twenty-two, seven of whom were Christians. Miss Brokaw was transferred to Ferris Seminary. Miss Irvine, a missionary of unusual beauty of character, greatly beloved by her pupils, was working far beyond her strength. Yet, in spite of all obstacles, there was a steady and sure advance. In 1891 Miss Carrie B. Lanterman came out to take Miss Brokaw's place. Miss Irvine appealed to the Woman's Board for $1,000 to enlarge Sturges, the growth of the school, in her opinion, warranting enlargement. There were forty-five girls now on the roll. Mr. Stout had used $150 of a Vice-consul fund to establish a playground. The Woman's Board had given money for an iron fence to protect the girls from the adjoining bluff. A Japanese Principal, Mr. Sito, had been appointed by the mission and the management of the institution had been placed in the hands of a Board of Directors composed of missionaries, including Miss Irvine and Miss Lanterman. The year 1892 opened with a bright prospect of success; increased accommodation had been provided by the Woman's Board; there were fifty-one pupils in the school, eleven of whom were Christians; twelve girls were asking to be baptized; the music was now under the direction of Miss Anna Stout, the daughter of the Rev. and Mrs. Henry Stout, herself a child of the Nagasaki mission.

Everyone was feeling it a time of unusual blessing when suddently, on September 10, 1892, their contentment was shattered by Miss Carrie Lanterman's death. No higher tribute could be paid her than was offered by the pupils of the school who, for love of her and grief at her loss, daily visited her resting place, the first missionary grave of the Woman's Board in Japan.

Miss Irvine was to return to America in 1893. In October 1892, Miss Sara M. Couch arrived on the field with the expectation

of doing evangelistic work, but the necessities of the school demanded that she should take up educational work instead and upon it she entered, to impress deeply upon it and upon the pupils of Sturges Seminary, through the faithful, efficient work of many years, the influence of her life and character. In 1894 the report came from her that there were then fifty-eight girls in the school, thirty of whom were Christians. Throughout the year Miss Stout and Mrs. Pieters had assisted in the teaching. "Looking over the year of school life," wrote Miss Couch, "there are many causes for gratitude to Him who has guided us. Our greatest rejoicing is occasioned by the arrival of Miss Harriet M. Lansing and Miss Martha E. Duryea, both of whom are appointed to Sturges Seminary." Such was the decade's record at Sturges. Miss Olivia H. Lawrence, Secretary for Japan of the Woman's Board, concluded her report that year with these words: "With a faith that dares all *with* God and a love that spares nothing *from* God, we would reconsecrate afresh our hearts and hands, our prayers and gifts, for 'the land where the day begins.'"

EVANGELISTIC WORK.—The Rev. and Mrs. E. Rothesay Miller severed their connection with Ferris Seminary in 1879 to devote themselves to evangelistic work. Mrs. Miller was thus the pioneer in evangelistic as well as in educational work for women in the Japan Mission. Abundant in labors, unflagging in energy, fertile in resource, there was little for the elevation of Japanese womanhood which Mrs. Miller did not undertake. For years she edited and published a monthly periodical in Japanese, called "Glad Tidings," which in 1887 had a circulation of more than three thousand copies. In 1888 she, with Mrs. Howard Harris, was working in Tokyo, holding meetings for women and children, sending out women to read the Bible and gathering women and children into the churches. "Glad Tidings" found its way into every part of the empire and had a great influence over the minds of its many readers. After Mrs. Miller's removal to Morioka, she carried on a class for girls, a large Sunday School and took a deep interest in a neighboring Orphans' Home. Even released convicts came to her for advice, for tracts and for religious discussion.

Mrs. Martin N. Wyckoff was quite as much engaged in evangelistic work in Tokyo. In 1889 she commenced her eighth year in Japan with a class of ninety girls to whom she regularly gave religious instruction, besides teaching them to sew.

From the beginning of Miss Leila Winn's work in Ferris Seminary she had been deeply interested in evangelistic work and had given much time to it outside of school hours. Every Saturday for years she had visited Yokosuka, a town reached by a two

hours' sail on the Bay from Yokohama; here she taught the wives of Japanese officials who were desirous of learning the ways of foreigners. They gave her a warm welcome and nearly all who attended her classes became Christians. In addition to this, she taught on Sunday mornings a Chinese and on Sunday afternoons a Japanese Sunday School. In 1891 there were seven Sunday Schools under the care of Miss Winn and the pupils of Ferris Seminary. In 1892 Mrs. Miller was rejoicing that Miss Winn had abandoned school work for her loved evangelistic classes and in that year she entered enthusiastically upon the work in Morioka, studying the language afresh, teaching in Sunday Schools, visiting the homes, holding weekly meetings for women. In 1893 she was teaching from three to six hours a day and had a class of twenty-five women. She continued her meetings and classes without interruption through 1894 and during the absence in that year of Mr. and Mrs. Miller in America, preached twice on the Sabbath, held a weekly church prayer-meeting, a woman's prayer-meeting, three Sunday Schools, a Bible class for young men and two English classes. In addition to all this she took every opportunity to visit in the homes of the people. Thus closes the chapter of Miss Winn's work in Morioka at the end of the second decade, but not the story of her influence upon evangelistic results in the Iwate Ken. In the springtime of 1894 we leave her with her face set towards Aomori, still farther North, where in the third decade she was to do still more for the evangelization of the women of Japan.

No record of evangelistic work for women in Japan should fail to speak of the faithful efforts of Mrs. Henry Stout, the pioneer woman missionary to Nagasaki. Throughout the first and second decades Mrs. Miller labored for the conversion of the women of the North. Throughout those same decades Mrs. Stout was toiling for the Christianizing of the women of the South. Mrs. Miller gave forty-four years of her life to Northern Japan. Mrs. Stout gave thirty-three of hers to Kyushu. Neither of them was, strictly speaking, a missionary of the Woman's Board. They were women of the Dutch Church and to them the women of the Church and of the Board alike owe a great debt.

Incorporation of the Woman's Board, 1892

A significant feature of the year 1892 was the incorporation of the Woman's Board as a legally recognized organization in the State of New York. At a meeting of the Executive Committee of the Board held on January 12, 1892, the attention of the Board was called to the fact that it was not an incorporated body. A meeting of the Board of Managers was held, the necessary legal steps were

taken, a revised Constitution and By-Laws were adopted and the Certificate of Incorporation was formally signed on the 30th day of January, 1892. Thus the Woman's Board of Foreign Missions of the Reformed Church in America became for the first time a legally incorporated organization.

Room Ten, 1892

From the organization of the Board in 1875 until the "Church House" at 25 East 22nd Street became the headquarters of all the Church Boards, the Woman's Board had held its meetings in the hospitable chapel of the Marble Collegiate Church at Fifth Avenue and Twenty-ninth Street. On the 14th of June, 1892, its first meeting was held in "Room Ten." In this room in September 1892 was born the thought of the Woman's Missionary Prayer Meeting which for years brought together the women of both the Foreign and Domestic Boards to pray for the interests and increase of The Kingdom.

MRS. JAMES P. CUMMING.—On July 7, 1889 the Woman's Board lost one of its most useful and devoted members in the death of Mrs. James P. Cumming, the Home Corresponding Secretary of the Board from its beginning. She had been one of the original thirteen women who gathered on that historic 7th of January, 1875, in the chapel of the Marble Collegiate Church. During the entire time of her service to the Board, she had been an almost purely volunteer worker, although giving abundantly of both time and strength. Gentle of voice, persuasive of speech, filled with the missionary spirit, she had done much to inspire in the women of the Church that devotion to the cause of foreign missions which so completely absorbed her own life. She loved to watch the signs of growing interest in the work. She rejoiced at the evidences of increasing enthusiasm in the auxiliaries. When the Woman's Board began its work, the small chapel of the Forty-Eighth Street Church could amply accommodate all who attended the anniversaries. At the end of Mrs. Cumming's service, it required the whole church to furnish seats for all who came. These changes were largely due to the steady, faithful and unremitting labors of the Secretary of the Board. The gradual enlargement of the work, the broadening of its field, the multiplication of its interests at home and abroad, bore testimony to her efficiency as the executive officer of the Board. Discreet, tactful, courteous, sincere, she devoted all her gifts of time and talent, all her activities of brain and body, to the work of the Woman's Foreign Board.

MRS. JONATHAN STURGES.—On Sunday morning, July 9, 1894, occurred the death, at her home in Fairfield, Conn., of Mrs. Jonathan Sturges, in the 88th year of her age. In her passed

from the work of the Woman's Board one who had been for two decades its distinguished President, its faithful and sympathetic, wise and gracious, liberal and philanthropic leader. In her passed, also, one of those rare gentlewomen of the Older School, unhappily now almost extinct, unknown except to those who treasure in the memory a few such lives by which their own have been fortunately touched. Her obituary notice, printed in a New York daily paper, on July 31, 1894, is given in full:

"In the death of Mrs. Mary Pemberton Sturges an active and exceptional career was closed. From her girlhood in New London, where she was born December 21, 1806, until the death of her distinguished husband, Jonathan Sturges, her strong aptitude for observation was exercised under singularly favoring opportunities and in extreme age her memory of persons and events made her a most interesting character.

"She went to Fredericksburg, Va., to reside in 1814 and saw the Capitol at Washington after the British had ransacked it and set it on fire. She remembered the news of Napoleon's escape from Elba and of the battle of Waterloo.

"She was one of the young women to receive Lafayette at Fredericksburg in 1824 and always distinctly remembered what was said and done on that occasion.

"Her family removed to this city in 1826. From her marriage to Mr. Sturges in 1828 she became identified with the best social life here. Their home in Greenwich Street was the headquarters of the Sketch Club. She entertained the art and literary celebrities of the day there. Bryant, Irving and Willis were among her friends. Columbia College was in Murray Street when she resided there. Mrs. Sturges remembered the building of the City Hall, the first steam ferryboats to cross the Hudson and the first railway and telegraph.

"Her husband's prominence as a merchant brought public men to their home. She knew nearly all the Presidents. Clay, Webster and Calhoun enjoyed her hospitality. In later years her guests included Grant, McClellan, Sherman, Burnside, Hancock and Farragut.

"Mrs. Sturges was always active in charitable and philanthropic work, assisting in the organization of the School of Design for Women, the Wilson Industrial School, the Society of Decorative Art and the Hahnemann Hospital. She took part in the work of the Woman's Board of Foreign Missions of the Dutch Reformed Church and in the Sanitary Fair. Her home in the city at Park Avenue and Thirty-sixth Street was the centre of undertakings in various directions, organized by the charitably disposed, with whom she was ever ready to join."

Her loss to the Woman's Board of Foreign Missions was received by all with expressions of the deepest sorrow and bereavement. The Board had lost a President who had labored long and faithfully, who had been wise in counsel, winning in personality, liberal in giving. Her name alone had inspired confidence in the work. Her clear judgment, her generous hand, her gracious presence, her unfailing prayers had never been withheld through all the years of the Board's existence. China, India and Japan had

felt her benefactions. Her task accomplished, her finished, beautiful life lived through to its ripened close, she laid it down, crowned by the love of those who had been her co-workers throughout two decades.

SUMMARY OF WORK, SECOND DECADE.—During the second decade changes took place not only in the personnel but in the organization of the Board. In the first there had usually been one Foreign Corresponding Secretary for all the fields. In the second it was thought better to have a separate one for each field. When the second decade closed, Miss Mary O. Duryee was Secretary for China, Mrs. David James Burrell for India and Miss Olivia H. Lawrence for Japan. The year 1894 had been a "banner year" in the work. The whole number of auxiliaries was 446, of which 38 were in the Western churches, where Mrs. C. V. R. Gilmore was now the earnest and active successor to Mrs. Van Olinda. Mrs. A. Loring Cushing was the efficient Home Corresponding Secretary of the Board. Room Ten had assumed a homelike atmosphere. The Woman's Prayer Meeting, held on the second Tuesday in each month, had proved an inspiration to both of the Women's Boards. Twenty years of the history of the Woman's Foreign Board had passed. In 1894 the receipts amounted to $27,727.48 and the total for the two decades was $286,210.50.

The Woman's Board was supporting two girls' schools in China, two in India and two in Japan. Two more were being asked for, one in China and one in India. It was supporting thirteen Hindu Girls' Schools in India. It had a large interest in the Neerbosch Hospital under Dr. Otte in Sio-khe, China. Of missionaries, married and single, ten were working in China, ten in India and sixteen in the North and South Japan Missions. Surely the prayers of the women of the Church at the end of the first decade had been answered in the second.

THIRD DECADE
1895-1905

CHAPTER III.

Third Decade: Thirty Years of Achievement

In the first decade the Woman's Board of Foreign Missions had entered the three open doors of China, India and Japan. In the second it had taken possession of all the work for women and children in those three fields. In the third, conscious of its high mission, assured of its increasing power, fired with a new zeal and vision, it was to study afresh the needs of the institutions for women and girls within those opened doors, to expand the structures of which it had taken possession, to furnish more adequately the many-roomed House which, through the two decades of its existence, it had slowly and steadily been building.

Twenty years lay behind it, years full of service, prayer and giving, by the women of the Board and Church. In Mrs. Sturges it had lost a trusted friend and guide, a generous contributor. But her passing had left it with another experienced leader. Mrs. Paul D. Van Cleef, First Vice-President of the Board from its beginning and Acting-President for several years before Mrs. Sturges's death, succeeded at once to the Presidency of the Woman's Board of Foreign Missions.

First "Birthday" Celebration of the Woman's Board of Foreign Missions, January 21, 1895

To celebrate the twentieth birthday of the Board, now approaching its majority, the Managers invited the women of the Church to meet on the afternoon of January 21, 1895, in the Reformed Church House at 25 East 22nd Street, which was now fast assuming the atmosphere and associations of a real Church Home to those who had since 1892 gathered there for the foreign and domestic work of the women's boards. By the courtesy of all the other Boards, the entire house was given up to this, the first Birthday celebration of the Woman's Board of Foreign Missions. Clever heads and skillful hands had turned the prosy-looking rooms into a genuine "golden glow" of Reformed Dutch color. Nine large banners of the nine provinces of the Netherlands, loaned by the Women's Executive Committee, gave the keynote—loyalty to the old Dutch Church secured to "The Fathers" by William of Orange, whose Coat of Arms surmounted them all.

Dutch pictures and souvenir cups bearing the "bow of orange ribbon" and the legend, "Oranje boven," vied if they did not clash with flower boats guided by picturesque Japanese maidens who safely brought to port the "Birthday Offerings." Synod's Board, with appropriate gallantry, provided the refreshments. Miss "Kitty" and Miss Ida Scudder sang the lyrics of India while other young women in Chinese, Japanese and Dutch costumes served tea, sold souvenirs and represented in their own persons the purpose for which all were at work. The Woman's Board was born amid the raging of the elements. Its twentieth birthday was in keeping with the first. The wind blew and the storm stormed, but the Church House was crowded, the offering was generous and the third decade was ushered in with a record of 480 auxiliaries; of annual receipts more than twelve times the first year's contributions; of enterprises far greater than had been dreamed of twenty years before.

THE AMOY MISSION

AMOY GIRLS' SCHOOL.—At the end of the second decade the sixty or more girls in the Girls' Boarding School were proving by their consistent, useful lives what Christian training could do for the Chinese girl. There was now a Christian community of more than one thousand communicants who, although very poor and most of them earning not more than four cents a day, had yet given, in the year 1894, $3,600 for Gospel work. The missionary staff of the Woman's Board in China had increased to ten women who, in addition to the school work, were visiting and preaching in ten churches and twenty-six preaching stations. Three day schools were being carried on in connection with the Amoy Girls' School, much of the teaching being done by the older girls in the school, which had now definitely become the great trainer of the Christian teachers, wives and mothers for the whole Amoy district. The chief object of the school was still to ground the girls in the knowledge of the Bible and to fit them for service among their own people. The history of many a girl's life was the story of patient and laborious study through long years, to become, at the end, an assistant teacher for a time and then the wife of some young preacher with whom she was to stand, through more long years, as one set to hold up a light in a very dark place. The generosity of many of these girls was extraordinary; their sense of responsibility for passing on to others the benefits which they had, themselves, received might have made an American girl blush. A money box, hung on a school-room door, accumulated in one term 443 cash. A child of

MISS K. M. TALMAGE

MRS. LEONARD W. KIP

MISS M. E. TALMAGE

THE AMOY GIRLS' HIGH SCHOOL 1921

six was heard teaching an old woman of seventy to sing the Christian hymns.

The three Talmage ladies in Amoy were facing the ever increasing educational work with saddened hearts, but with a courage which placed the entire Church in their debt. The Amoy Girls' School and the three day schools connected with it contained in 1898 more than two hundred girls. The influence of these schools was producing in individual instances very remarkable effects. One child after being in the school a few weeks returned to her own home. The family gods had been repaired and regilded at a cost of $17 and great was the consternation when one of them, the goddess of mercy, disappeared. After a search it was found in the child's bed, wrapped in an old sheet, whereupon consternation gave way to anger and to condemnation of the school where such naughty tricks had been learned. The child explained: "I invited the goddess to sleep with me last night. I thought, 'If she gets up in the morning, I will believe in her. If not, I will not.' The mother was horrified, but the grandfather interposed: 'What the child says shows wisdom.'" And the whole family began to go to church. Undoubtedly the schools were operating as an evangelistic force in numbers of instances which cannot be recorded here.

The political future of China was then, as now, an enigma. To the outsider it seemed then, as now, that the Chinese bow had been strained to the breaking point. The end of the last century was, as all the world knows, a time of great political unrest in China and what the future had in store no one could venture to predict. Disturbances were everywhere. China and Japan continued their hostilities. In Kucheng, near Foochow and not far from Amoy, had occurred in 1895 a terrible massacre of ten British missionaries by an organized band of armed men who burst in upon the house of the missionary and without mercy struck down the entire family. This massacre, following upon a long series of outrages, led to a petition from four mission bodies, including our own, in the region of Amoy, to Western Governments and Churches to do all in their power to put an end to such outbreaks. The Boxer outbreak in 1900 abundantly proved that such a petition was not ill-timed. It does not seem incredible that, had it been heeded, the same outbreak might have been prevented.

The Misses Talmage completed in 1899 their twenty-fifth year of service and the members of the mission made it the occasion of great rejoicing. The Girls' School had been in operation for thirty years. It had occupied its building on Kulangsu for twenty years. It had now once more outgrown

its home. As before, the Woman's Board came to the rescue and provided a fine new building into which the school moved in October, 1899. Since the establishment of the school in 1870 more than four hundred girls had passed through its various courses. Most of them had married. More than forty had married Gospel preachers and were doing Christian work among the women of their husbands' congregations. More than thirty had made acceptable teachers. Not a few had died, leaving behind them the testimony of their faith in Jesus Christ. In the year 1900 the school was larger than ever before, ninety-three names being on the roll, representing ages between eight and twenty-one years. The Bible was still the great text-book. Much memorizing was done and whatever may be thought today of that method, the fact remains that much good came of it. Ideas and ideals which would never have found lodgment in the memory otherwise, were placed there to stay. Striking examples of self-denial occurred. One young teacher gave twenty months of her salary and another half a year's salary to help with the new school building. One of the brightest girls refused to receive a salary for teaching in the school which had educated her. When one considers the natural thrift of the Chinese and the value they place upon money, such examples are significant.

The Chinese name of the Amoy Girls' School is "Character-Developing-School." Nothing could better illustrate that quality in the training given in it than the following letter from an exceptionally bright girl who, herself an older pupil, was on the teaching staff and, it was felt, should receive some remuneration for her valuable aid:

"With reference to teaching my fellow schoolmates, I am extremely happy to do it; it is from no compulsion, but what my heart wishes. If you give me a salary, you are not treating me as your pupil. The Chinese proverb says, 'One's teacher ranks higher than one's parents.' Now when parents have a family of children, those who are older ought to do their duty and care for their younger brothers and sisters and help with the family affairs. Do the parents say, 'thank you,' or pay them for it? Certainly there is no such principle as this. Now your small pupil when nine years of age entered school and has studied until now—has received unto the uttermost degree your careful training, instruction and guidance. Ought not she to use what she has received and divide it to others? This certainly is my duty. It is not drudgery, but very pleasant, happy work. It is but little that I can do. What my heart troubles about is this one thing, that I am afraid I am not faithful in my duty. I do not know that I have made my meaning plain. I cannot express what is in my heart. These few sentences I have written are not surface words, but true, true words."

CHARLOTTE W. DURYEE BIBLE SCHOOL.—The Charlotte Duryee Bible School had, during the ten years of its existence,

trained hundreds of women who had returned to their homes to carry on the teachings which had so influenced them. The school was still in charge of Mrs. J. V. N. Talmage who had, at the beginning of the third decade, given thirty years of her life to missionary work in China. One wonders how she managed to train Chinese women over sixty years of age for Christian service and still the wonder grows as one learns of their patient, plodding success. Though bearing burdens of poverty, desertion, persecution, they applied themselves with perseverance to the accomplishment of their task; and the results were most surprising. They entered the school ignorant, unclean, unkempt—hopeless looking material out of which to create useful Christian workers. They emerged clean, well-kept, enlightened women, possessing a remarkable knowledge of Gospel truth and fired with an ambition to impart it. The entrance of His Word gave light. The difference between the beginning and the ending of a term, measured by the difference in the women themselves, was astonishing. Naturally, there was a difference in the women—in their quality and capacity. Now and then occurred among them the "one in a thousand" type. In one case it appears to have been a one in ten thousand variety. This woman took a great interest in Arithmetic. She thoroughly enjoyed it and spent hours puzzling out "examples" by herself. A problem in Arithmetic to her was like the sound of the bugle call to a war horse. Arithmetic conquered, she turned to Scripture history and devoured it. Pilgrim's Progress became her meat and drink. Not sated with these, she attacked with joy an analysis of the Epistle to the Romans. It was evident that in this ignorant Chinese woman had lain dormant for years the best powers of her sex; and not of her sex in *China*. In her poor person was represented the potential womanhood of the world. God led her to Mrs. Talmage and out of her Mrs. Talmage made a bright and shining light that shone more and more until its blaze, diffused through many homes and hospitals, became the clear, calm radiance of an enlightened life. One of the pupils of this woman afterwards entered the school and became a very apt student, on one occasion electrifying Mrs. Talmage by bursting into poetry over the entire two sides of a slate! It was impossible to tell where the lightning was going to strike. And so Mrs. Talmage worked on through still another decade. The years came and went. Five hundred women had passed in and out of the Bible School, from thirty to fifty at a time. Some were above the average in ability, some below. Some were sixteen years of age, some sixty. Even seventy did not call for discouragement. Almost without exception these women became Christians. Each

one in her own way, in her own place, according to the measure of her ability, became a glimmer that was to hasten the dawn in China.

THE CHILDREN'S HOME.—China's poor children are never really children. They are taught evil from infancy, are early made slaves or burden bearers. Their eyes are early filled with tears, their hearts with fears. They know no home, no love, no mother. Listen to the roll-call of the Home:

"Golden Beauty"—born without a thumb, her parents would not keep her.
"Grace" and "Peace"—both about to be killed, the mother having already killed three others.
"Pearl"—the mother, a Christian, secretly placed her in the Home.
"Ruth"—found in a basket by the wayside.

At the beginning of the third decade there were thirty-five such little waifs in the Home, happy little children, playing with dolls and toys, rejoicing in a Christmas Tree of their own. Could there be a more beautiful, beneficent work for children of Christian lands and homes to do? In 1899 a large wing had been added to the building, to make room for the constantly increasing numbers. In 1901 there were forty-three children in the Home and it became a problem to know just what to do with them. The older ones were taught in the Girls' School, the younger ones in the Home. The older girls in the school and the women in the Bible School took a great interest in the work of rescuing these little outcasts and spent much time in teaching them. As the good news of the existence of such a refuge was spread abroad in the villages, many a child was brought in that must otherwise have been left to perish. The Chinese way only too often seemed to be to kill any child who was for any reason an inconvenience to the parents. In 1904, the last year of the third decade, there were fifty-three children in the Home and one hundred and twenty had been received in it and taught and trained and cared for from the beginning. Many of them were now grown. Some had married preachers, others were teaching, still others were taking advanced courses in the Girls' School. All had been saved by the Home from fates the least undesirable of which was death.

SIO-KHE GIRLS' SCHOOL.—On May 1, 1894, the new Girls' School building in Sio-khe was dedicated. This was the fulfillment of a long cherished wish of Dr. and Mrs. Leonard W. Kip, who for more than thirty years had been touring among the towns and villages of the beautiful Sio-khe valley, teeming with an energetic and intelligent population. The evangelization of this valley had been a burden on the hearts of Dr. and Mrs. Kip for many years and it was chiefly through their efforts that the region had been opened to missionary work. Sio-khe itself, a

town of ten thousand inhabitants, stands at the head of navigation on the West river and is to be reached by boat only, after a circuitous, if not perilous, journey.

The school was under the care of Miss Margaret C. Morrison. There were forty-three girls in the school and Miss Morrison wrote joyfully of the improved conditions in the new building when in 1897 she and Miss Zwemer and Miss Cappon were all three ordered home on sick leave, one of those drastic measures by which the missionary must at times be rescued from complete collapse. Great was the consternation in the school; still greater, doubtless, in the heart of Mrs. Kip, upon whom the work for women and children in the Sio-khe station now fell with redoubled force. It was a time of great trial, much illness and general discouragement. A contagious disease broke out in the school, was apparently stamped out and broke out again with renewed energy. This led the resourceful Mrs. Kip to start a class in Physiology which helped the two daughters of Pastor Iap on their way to become medical students. A faithful and much valued teacher in the school had a "breakdown," a modern procedure which one might have more readily excused in Mrs. Kip. The whole responsibility of the school devolved upon her and when, in 1899, she returned home on furlough and the station was left without a resident missionary, the school was closed. The Sio-khe Christians anxiously awaited the coming of a new missionary to usher in better times for the Sio-khe valley. This hope was realized in 1899 when Dr. and Mrs. C. O. Stumpf and Miss Louise Brink, a graduate of Vassar College, joined the Amoy Mission and were assigned to Sio-khe. In 1901 Miss Brink reopened the Girls' School. Thirty-three pupils were enrolled and all looked promising for the future when the failure of Miss Brink's health and her departure for America in 1902 left the school again without a head. Once more the indispensable pioneer, Mrs. Kip, stepped into the breach on her return from furlough and rescued from suspension the school so dear to her heart. Thirty-seven girls were now enrolled and for awhile all went smoothly. But one expects the machinery of a school in the Orient to slip a cog occasionally and in the spring of that year we find Mrs. Kip warring with small-pox. The girl who first had it was isolated, but feeling herself better on the following day, she appeared, with Chinese composure, in the schoolroom. She was accustomed to small-pox and saw no reason why anyone should fear it. So the school broke up again for awhile. It appears that, during this period Mrs. Kip herself became so accustomed to small-pox that she rarely did more than change her seat when it sat down beside her. When they all came together again the matron

had a stroke of paralysis. This poor woman was a slave wife and her mistress, the true wife, being of a jealous disposition, had vented all the venom of her spite upon the poor slave. If the husband showed the poor creature any kindness, it was the occasion of fresh outbreaks of rage and cruelty. The woman's sorrows had led her to Mrs. Kip who, knowing her story, could not be sorry when she at last succumbed, whatever the inconvenience to the school. By this time several of the Home children were grown and had become available as teachers and one rejoices to hear that they helped out in the School. The third decade closed with Mrs. Kip still at the helm, still battling with small-pox, still undismayed, but imploring the Woman's Board to come to her relief.

SIO-KHE WOMAN'S SCHOOL, 1895.—As early as April 1893 Mrs. Kip had written of her desire to have a Woman's Home in Sio-khe. The first definite report of such a school, however, was not sent home until 1895. It is probable that work for women was begun in Sio-khe with the work in the Girls' School, since Chinese women were so eager for instruction that work for and among them constituted one of the very first forms of missionary activity in every station. In 1897 and 1898 there were six women in the school; then the reports cease, no doubt because of the many interruptions during those years to the work in Sio-khe.

CHIANG-CHIU GIRLS' SCHOOL, 1896.—In 1893 Miss Talmage wrote to the Woman's Board urging that two young women be sent out to begin work for women and girls in Chiang-chiu, a large city thirty miles from Amoy, on the West river, with a population of 200,000. The city is situated in an extensive plain containing several hundred villages and a very large population. It had long been felt by the missionaries that such a promising field ought not to be neglected but there had never been a worker to spare for this place. The Woman's Board had raised in 1893, the year of the great Columbus celebration, a Columbian Fund for just such emergencies and it at once assigned one-third of it to this new enterprise. A sum sufficient to build a house for the young women was in hand the following year and the work on it was at once begun. In 1895 it had to be suspended because of bitter opposition in Chiang-chiu to the opening there of missionary work, but prayer and faith overcame the objections and the work was resumed with the result that in November 1895 Miss Cappon moved in to live alone in that vast field, surrounded by Chinese only, doing the pioneer work which is usually assigned to men alone. The Chinese, however, proved to be very friendly, the local Mandarin took Miss Cappon under his protection, the school for

girls which she at once began aroused great interest and her work in the vast field of Chiang-chiu became very soon intensely interesting. It was probably early in 1896 that she gathered a group of day pupils about her and thus began the nucleus of what was to be eventually the Chiang-chiu Girls' Boarding School. In 1897 she had twenty-six girls under instruction, memorizing the Bible, holding prayer-meetings, and studying the Acts, which account of the trials of the early Church Miss Cappon said reminded her of her own. She was called home at the end of 1897 and before her departure received a farewell visit from a number of very high Mandarins whose report of the foreigner's house so aroused the curiosity of their wives that they begged permission to call and Miss Cappon's last formal function before leaving was a pleasant afternoon tea for these ladies.

Chiang-chiu was now ready for a Girls' School building in which the girls could be housed, but, owing to Miss Cappon's absence at home the work had to be discontinued. In 1899 Miss Cappon and Miss Morrison were both back in China and together they took up afresh the work for women and girls in Chiang-chiu. The school was reopened with fifteen pupils, but the great need was still for a building for a boarding-school in which more effective influence could be exerted upon the lives of the girls than was possible in a day-school. Greatly did Miss Cappon and Miss Morrison rejoice when, at the Twenty-Fifth Anniversary of the Woman's Board in 1900, the money was at last furnished for the new school building. It was not until the autumn of 1903, however, that the school finally moved into its new building, toward the erection of which, it is interesting to note, contributions had been received not only from the Woman's Board, but from the pupils of Ferris Seminary in Japan and from the members of the Chiang-chiu Church. Some of the latter gave their labor, others contributed a necessary wall and an elder in the Church gave $340 in Mexican money. At the end of the decade there were fifty-four girls in the school nearly all of whom were Christians.

TONG-AN GIRLS' SCHOOL, 1897.—At the head of a small river, or rather estuary, reaching out from Amoy to the North, lies the city of Tong-an, with a population of 40,000 people. At about the same time that the missionary ladies were agitating the question of a home and school for Chiang-chiu, they began also to write home about the need of the same things in Tong-an. When Miss Cappon went to Chiang-chiu, Miss Zwemer and Miss Duryee took up their residence in a Chinese house in Tong-an and began there the same pioneer work for women and girls that Miss Cappon was doing in Chiang-chiu. Their courage was admirable, but the progress made was at first slow. In 1897 they organized a class of

forty pupils ranging in age from seven to seventy years, the beginning of school work for women and girls in Tong-an. They also helped in the Boys' School established there. One of the girls in the class under instruction brought in eight more. This girl was indefatigable in her efforts for the new enterprise and had she been the only individual taught, would have justified in her own person the outlay of time and strength involved. She soon began to spend most of her time in imparting the knowledge which she had herself received and in teaching those who were more ignorant than herself. Opportunities to teach in the homes and to preach to crowds in the streets were everywhere opening before them, only limited by the time and strength of two women. In 1898 Miss Duryee was called away, but Miss Zwemer still lived on in the Chinese house, ministering to the vast region in which she alone was placed. The conditions at Tong-an were singularly appealing, but the missionaries of the Boards were very few in number. The Misses Talmage and Mrs. Rapalje made flying visits, but for the most part Miss Zwemer was alone. The demand for instruction was increasing. The great need was for a house in which to live. The Birthday in 1898 brought only a quarter of the money needed, but it was a beginning. In 1899 there was no one to carry on the work but the school girl who has been spoken of, now rightly named "Faithful." She was maintaining a class of twenty-four girls under the occasional supervision of the Misses Talmage, she doing all the teaching. In 1900 Miss Calkoen, a self-supporting missionary sent out from the Netherlands, had charge of a class of twenty-five women and girls. More would have come had there been room for more. Altogether about fifty pupils studied there in that year, many of whom came twenty miles over the hills to take advantage of this opportunity for instruction. The spirit shown by these women and girls was beyond all praise. Their joy and gratitude, their anxiety for instruction, their earnestness and application, were proofs, if one needed proofs, of the need of a school and home in Tong-an. In 1901-02 Miss Zwemer and Miss Duryee were back again with the promise of the new house. One pictures them in the Chinese house in the walled Chinese city, its suburbs teeming with a population greater than that of the city itself. In all directions were the countless villages to be found in every Chinese valley. Some of these were very small, others sheltered thousands within their walls. On the hilltops were fields of rice, sugar-cane and poppy. Among them showed the charmingly picturesque curved roofs of the houses. Within the houses, for one could not call them homes, were darkness, sadness, hopelessness. Here were sorrow without comfort, sickness without care, sin without escape

from its power. The lives of the women were specially hard and cheerless. It was not surprising that they crowded into the class, seeking change, relief, anything rather than the dreary stagnation of their lives. Here Miss Zwemer and Miss Duryee waited for the women of the Dutch Church to send them the equipment which was to make it possible for them to reach and help these women, to win and save their daughters. In 1903 the house was completed and in February of that year Miss Zwemer and Miss Duryee moved in. The house was erected on a hillside, commanding a beautiful view. A class for women and girls was at once opened with thirty pupils. It sounds like the irony of fate when one hears that an outbreak of plague, followed by cholera, again suspended the work, but it was reopened at the end of that year. In 1904 there were sixty-four women and girls under instruction, six of whom had united with the Church. The Tong-an School seemed at last to be on a sound basis. But for this one Christian school in the city and district of Tong-an, not a single woman or girl could ever have learned to read. At the end of the decade there were seventy who were reading and studying the Bible.

MEDICAL WORK.—The Woman's Board had been praying for a woman physician for China ever since its first decade. The failure of Dr. Y. May King's health had brought great disappointment and not a little discouragement, but still the hope and the search continued. In 1896 Dr. Otte returned from a visit to the Netherlands with the news that friends in Holland had agreed to build and support a woman's hospital in Amoy. In March 1898 he reported that Hope Hospital in Amoy was nearly finished and asked that Dr. Angie M. Myers, a graduate of Vassar College and a well trained and qualified physician, might be sent out by the Woman's Board to assist him in the medical work for women and children in Amoy. On the 27th of April, 1898 Hope Hospital was formally opened and on the same day the cornerstone of the woman's hospital was laid. Dr. Myers went out to China in the autumn of 1899 with Dr. and Mrs. C. O. Stumpf who were about to take up the work in the Neerbosch Hospital in Sio-khe which Dr. and Mrs. Otte had been compelled to leave for the work in the hospital at Amoy. She at once assumed the work of the woman's hospital and while studying the language did much visiting in the Chiang-chiu and Tong-an districts besides holding regular clinics at the hospital in Amoy. In the years between 1900 and 1904 thousands of patients were treated by her and many major and minor operations were performed, many of them so marvellous in the eyes of the Chinese that they went away overjoyed. Help for the body seemed the surest way of winning the soul. One

woman with seven sons had a tumor successfully removed and she and all her sons became Christians. The eldest son, by no means a rich man, presented the hospital with $50 in token of his gratitude. In 1904 Dr. Myers took many itinerating trips into the interior. Clinics were held once a fortnight in various central places with the result that many were persuaded to come to the hospital in Amoy for treatment. These clinics had a threefold object. The most obvious was the relief of the body. The second was to let the women and children know of the hospital where the more serious ills could be treated. The last and most important was to let them know of the divine healing that might be theirs.

But again the Woman's Board was doomed to disappointment. It learned in May 1904 that Dr. Myers's health had failed and in June of that year she definitely resigned her medical work in the Amoy Mission.

EVANGELISTIC WORK.—Evangelistic work is the most difficult form of missionary work to tabulate. It is not easily reduced to statistics. It is the seed sown by the wayside which takes time to grow. It is the leaven in the barrrel of meal, invisible to the eye. "By their fruits ye shall know them." Fruit is never ripened in a day and not one, nor two, nor three decades suffice to show the full product of missionary planting and sowing. Yet there always comes a time when the full corn is ripe in the ear. We wake some morning to see the fields white with the harvest. Such a time came in Amoy when on Wednesday, July 6, 1898, there was held a Christian Conference for Chinese Women. Miss M. E. Talmage, writing an account of it for The Mission Gleaner, said:

"Do you realize what that means, dear friends? Chinese women speaking in public, telling what the Lord has done for them and what they are doing for the Lord. It marks a new era among the various changes now going on in the great empire. This quiet work is not the least in its influence.

"Reports were read by the wives of Chinese pastors and preachers from nearly every station. A former child of the Children's Home, once a very cruelly treated, cast-out child, received and cared for by the Home and now married to a preacher, told about her work and asked for prayers. As one saw her there on the platform, a happy, useful preacher's wife, telling of the good work going on at her station, one could not help comparing her present with her past and sending up for her a prayer of thanksgiving. Another asked for prayers that the new hearers might come for the truth's sake and not for worldly gain. Another said that there were only about twenty or thirty women belonging to her church, but that they came to the services in all weathers and that most of them could read the Bible. She spoke highly of the prayer-meetings and of the willingness of both young and old to take part. The report for the Dorcas Society showed that it had been established eleven years, had raised $390 and made numerous garments, most of which, money and garments, had been donated to the

Children's Home. Monday's subject was the 'Question Box.' Many questions were asked and five minute answers were allowed. Would that you could have heard the answers, which were very good and to the point. It was a most interesting morning.

"After all this, all those who had unbound feet were requested to rise and almost the entire assembly rose. Then those who were willing to promise to unbind were asked to rise. At first there was no response, but after a little two old women rose, holding each other's hands as if for mutual support. Then several others stood up. It was most encouraging and every one seemed so pleased.

"At five every afternoon a prayer-meeting was held, led by Chinese women. These meetings were very helpful. Many requests for prayer were sent in, prayers for fathers and mothers, for various churches, for a nephew gone abroad, for a daughter-in-law who had lost her position as teacher on account of illness, for persecuted people, for the plague that it might be stayed, for a sick child, for old school girls, for a pastor that he might accept a call, for the same pastor that he might remain in his present charge, and so on. These last two requests were rather curious, coming one after the other, but they were made in all good faith and caused no feeling. There was no lack of interest and life, three or more often rising at once to lead in prayer and the prayers following each other in quick succession, many of them short and to the point. The conference closed on Wednesday with the celebration of the Lord's Supper."

Could anything prove more conclusively than this Conference that our women missionaries in the Amoy Mission had been doing through the decades most effective evangelistic work?

THE ARCOT MISSION

The third decade of the history of the Woman's Board marked a time of change in the Arcot Mission. Some of the veterans of the mission were laying down their arms. At the end of the second decade Dr. and Mrs. William W. Scudder, with their daughter, Miss M. K. Scudder, Dr. and Mrs. Jacob Chamberlain, and Dr. and Mrs. John Scudder, with their young daughter, Ida, were returning to this country. Dr. and Mrs. Jared Scudder and their daughter, Miss Julia C. Scudder, were on their way to India. The Rev. and Mrs. James A. Beattie were just joining the Arcot Mission.

Dr. and Mrs. Jared Scudder and their daughter, Miss "Dixie," as everybody loved to call her, took up the work of the Theological Seminary, Hindu Girls' School and Zenana work in Palmaner. The Rev. L. B. Chamberlain, young and, as yet, unmarried, was carrying the work alone in Madanapalle, with the Girls' Boarding School, two Hindu Girls' Schools and five Bible women on his hands in addition to his own regular work. Mrs. J. H. Wyckoff, accomplished Tamil scholar and experienced worker, was commuting between Palmaner and Tindivanam, at opposite ends of the

mission, until relieved by "Mrs. Jared" and Miss "Dixie." Mrs. E. C. Scudder, Jr. was doing valiant work in Arni with the Boys' Industrial School and the Hindu Girls' Schools. Mrs. L. R. Scudder, with three small children, and several girls' schools, was keeping things "running" until the promised "young lady" should arrive. In Vellore Mrs. W. I. Chamberlain, with a Boys' Boarding School and five hundred little girls in the three Vellore Hindu Girls' Schools, was trying to fill the shoes of "Mrs. Jared" and "Mrs. John." Mr. and Mrs. Beattie were settling down in Chittoor to the work which was soon to absorb all their efforts. Miss Ida Scudder, one of the best and wisest investments ever made by the Woman's Board, was beginning, under the Board's loving care, her four years of medical preparation.

Changes were also taking place in the schools. The Boys' School, known as the Arcot Academy, was moved from Ranipettai to Vellore. The "Female Seminary" was divided and the higher classes, with the Girls' Normal Class, were returned to Chittoor to be under the care of Mrs. Beattie who had had a normal-school training in Scotland. The primary classes were transferred to Ranipettai under the care of Mrs. L. R. Scudder. From the year 1895 the "Female Seminary" disappears and the Chittoor and Ranipettai Girls' Boarding Schools take its place.

CHITTOOR GIRLS' SCHOOL, 1895.—The Tamil Girls' Schools now underwent a thorough reorganization. The Lower Secondary, or Middle School classes, intermediate between the Primary and High School grades, were returned to Chittoor, the original home of the "Female Seminary." With it went the Normal Class, now to be developed into a separate Training School for Mistresses, with the addition of a department for training Telugu as well as Tamil teachers. Both schools were under the competent care of Mrs. Beattie. In 1899 the Lower Secondary School had increased to one hundred pupils. For a number of years one hundred per cent. of the candidates passed the Government examinations, with the best results of any girls' school in the Presidency. The girls themselves attributed much of their phenomenal success to the fact that, before going up for their examinations, they invariably met, with their teacher, for prayer. The girls in the Ranipettai school who succeeded in passing the even more difficult Primary examinations, were then transferred to Chittoor, to either continue their studies in the Lower Secondary forms, or to be trained in the Normal School as Primary teachers. The system worked admirably and all three schools flourished. The girls were some of them the daughters of native pastors and catechists, others of poor village Christians. On leaving the school they became the wives of young preachers or catechists, or were returned to their homes to

teach in the village schools. All of them became an influence for good in whatever community they were placed. They had received a good secular education, they had a more or less thorough knowledge of the Bible and their characters had been trained and moulded by education and discipline. They had also learned much of Indian domestic economy. One wonders, indeed, that there was any time left for studying when one reads the account of their daily activities. The question has often been raised even in India and by the Indians themselves as to whether these Indian girls are not in some respects unfitted by education for the more humble and practical duties of daily home life, after they become wives and mothers. There can be no question that a girl, after spending eight or nine years in a boarding school, often finds herself at a disadvantage on returning to her home, in so far as household science is concerned. She has passed, probably, either the Lower Secondary or Primary examinations, she has been refined, disciplined, enlightened. She is now a qualified teacher, or she possesses the technical equipment of one. Naturally she is made much of at home and is not asked to do ordinary housework. This is doubtless in some respects a hindrance to her usefulness. But the advantage outweighs the loss. She has become a wage earner, a bread winner. Her life is no longer to be circumscribed between four walls. Her brain is henceforth to count as well as her hands. Her heart, too, is in tune with her head and hands. Whether as a teacher, training the children of other women, or as a mother, intelligently rearing her own, she is a strong uplifting factor in her community. Nor is she without knowledge of household economy. While in the school she can never lose sight of the stern fact that the Government examinations are rigid and the requirements high, or that the English language in which the examinations are given is to her a foreign tongue, yet with all the study which those things involve, she has a good deal of housework to do. In Chittoor the girls were all taught to cook. They did all the kitchen work by turns. Two of them for three days at a time left their classes, donned their working clothes and pounded rice, ground raggi, prepared curry-stuffs and cooked and served the meals. Every girl, after the meal was over, washed and scoured her own brass plate, which it was a matter of common pride to keep bright and shining like a polished metal mirror. As to needle work and sewing, crochet and fancy work, the American girl might well blush if asked to place her handiwork alongside that of the trained Indian girl. In addition to this fancy work which was a source of considerable revenue to the school, she was required by the rigid rules of the educational code to know not only how to cut out and make her own jacket and skirt, but, wonder of wonders, to be able to

cut and fit a man's coat. It goes without saying that all was not always *couleur de rose* in these schools. Sometimes a well educated, clever girl was married, after leaving school, to the wrong man. India was still India and not to marry at all was looked upon as a doubtful proceeding, or non-proceeding. Nor are all of us dead in Christian America who can recall some such sentiment in our own land. After spending from eight to ten years in a boarding school, a bright girl did not relish the humdrum, backward existence of the uneducated Indian man. She was not prepared to work in the fields. If hot tempered, she occasionally threw it in his face that she knew more than he. But the missionaries looked out that this did not happen if they could help it. But even these occasional mismatings were better than the old, supine "inferiority complex" of the Indian woman before these schools came into being.

Naturally, as the requirements of the educational code were more strictly enforced in the school, the number of pupils diminished. Only those who passed the Primary examinations in Ranipettai were sent up to Chittoor and the Primary grades were very carefully weeded out by the Government Inspectress of Schools. Only the best could pass that test. It was rightly considered the strong high bridge over which the weightiest must pass and it soon became true that only the weightiest *could* pass it. In 1902, therefore, we find only fifty-two girls in the Lower Secondary School. But these were "picked" girls and the results of the examinations were still high. The school had, in this decade, an excellent Head Mistress, Sellamal, who exerted a fine Christian influence over the girls. She continued steadily at her post for nearly the whole ten years, attracting wide attention to the school. Mrs. White, the matron, who had also followed the school in its many peregrinations, was a great help to the school. Her intimate knowledge of the Indian temper and character and her own upright example, coupled with absolute fearlessness in telling the truth, made her a great source of efficiency in the discipline of the institution. It was towards the end of the third decade that it was laid upon Mrs. Beattie's heart that there should be a more spiritual and practical type of Christianity among the girls. Most of them had been, so to speak, born Christians. They had been baptized in infancy, were in the habit of praying and reading their Bibles, and going to Church. What more was necessary? If there is one truth more than another which one learns on the mission field (as elsewhere) it is that one may be a nominal Chistian and yet no nearer to God than are those who worship visible idols. Two native evangelists came to the school in 1902 with the result that ten of the girls joined the Church.

Many evidences of the good influence of the school appeared in this decade. One of the girls, the daughter of a domestic servant, married and went to live with her husband in one of the Chittoor villages. She had not studied in any of the higher classes, she was not a graduate of the Normal School, but she exerted an amazing influence in her village. She taught the village children and trained them to sing and to do action songs. She gave courses of study to the village women. She held prayer-meetings. The children adored her. She planted flower gardens wherever flowers would grow. She trained vines over the schoolhouse door. She sent bouquets from her garden to the missionaries who, with their best endeavours, could not duplicate them. She became in her village the centre of a refining and uplifting influence. And she was one of the dull ones.

A graduate of the Normal School who had been nick-named "Old Woman" because of her old-fashioned ways, married and went to live in a village where it was said of her: "She knows more than many catechists do and she has more courage." In 1903 all the girls who went up for the Lower Secondary examinations passed, some of them in the first class. In the Uniform Bible Examinations which were annually held in all the schools in the mission, the Chittoor girls took several honors and twenty-six certificates of merit. The decade closed in 1904 with sixty-seven names on the roll and a record of ten years of fruitful, efficient evangelistic as well as educational work.

TRAINING SCHOOL FOR MISTRESSES, 1895.—The Normal Class, begun in the "Female Seminary" at Vellore, developed on the transfer of the Lower Secondary School to Chittoor, into a separate Training School for Mistresses, with a Telugu as well as a Tamil department. The training was for teachers of both Primary and Lower Secondary grades and, like the Lower Secondary School, it was under the supervision of Mrs. Beattie. In this school the girls studied methods of teaching, learned to draw and received instruction in kindergarten, in object lesson teaching and in action song drill. During a part of each day they had practical instruction in the art of teaching in the Hindu Girls' School in the town, which school thus became a practising school. Chittoor being on the border between the Tamil and Telugu fields, there were both Tamil and Telugu classes in this school, thus affording practice to the pupils in both departments. By 1903 the school had become a well recognized institution with sixteen students preparing in it for future service in the girls' schools of the Mission. It was found necessary to have a separate building for it and the Woman's Board provided it so promptly that the entering class of 1904 began its work in the new and more commodious quarters.

Of the sixteen students, fourteen had passed their examinations and were ready to teach in the Hindu and other girls' schools of the mission.

RANIPETTAI GIRLS' SCHOOL, 1895.—When the lower classes of the "Female Seminary" were sent over to Ranipettai in 1895 to become the Primary Girls' School for Tamil girls, there was no suitable place in which to receive them. Seventy-nine girls had to be crowded into the same rooms to sleep at night and recite by day, a situation which could not continue with any hope that the Government Inspectress of Schools would sanction it. Accordingly Dr. L. R. Scudder appealed to the Woman's Board to allow him to use the money already granted for a "Young Ladies' Bungalow" to repair and enlarge and properly equip a school building. The urgency being great the request was granted while at the same time additional funds were sought for the needed bungalow. In 1898 the new building was dedicated and on the same day the cornerstone of the young women's house was laid. The "opening" of the girls' school building was an interesting ceremony, attended by many of the older missionaries who had been the pioneers in this girls' school work. Dr. John Scudder presided, Dr. Jared Scudder made the dedicatory prayer, Dr. L. R. Scudder made the financial statement, in which much was said in well-deserved praise of the Woman's Board. Most fitting and touching was the final ceremony of delivering the keys of the institution to the one who was to be the manager in charge. To Mrs. Jared Scudder who for more than thirty years had had the oversight of the "Female Seminary" the keys were first delivered with a speech of tender recollection and appreciation of her long and devoted and valuable service to the school. She in turn handed the keys to Mrs. L. R. Scudder who was now to succeed to the management of the Ranipettai Girls' School. The facts of historic interest in connection with this new institution have necessarily been included in the story of the other school. It completed its first decade at the end of the third decade of the Woman's Board, with Miss Alice Van Doren, a graduate of Mt. Holyoke College, in charge and living, with her mother and Miss M. K. Scudder, in the completed "Young Ladies' Bungalow." With two such workers as Miss Scudder and Miss Van Doren, the future of the Rapipettai Girls' School was full of promise.

MADANAPALLE GIRLS' SCHOOL.—In 1895 and 1896 we find the Rev. L. B. Chamberlain struggling alone in Madanapalle with the many intricate problems of girls' school work. Perhaps no better place could be found than this in which to mention one of the major functions of these boarding-schools for Christian girls, a function peculiarly embarrassing to a young bachelor missionary.

Mr. Chamberlain, writing to Mrs. Burrell, then Secretary of the Woman's Board for India, gives the following account of his perplexities: "Among the papers before me is one containing two columns of names. One might be puzzled by the numerous and many colored lines running from one column to the other, each name being attached to two or more in the opposite column. But if one knows the Hindu custom of 'engagements' out here, and if one noted that one column contained male names and the other female names, light might dawn. There are some dozen couples to be 'engaged' and named and I confess to a feeling of embarrassment when I take up the list. The numerous lines indicate my perplexity. But it is even more embarrassing to have so many lads and lasses around unmarried."

The great event of that year was the return to the station of Dr. and Mrs. Jacob Chamberlain. They had founded the work there and it had been under their care for most of the time during thirty-five years of its history. One can understand the relief of the Rev. L. B. Chamberlain and the joy of the Madanapalle people when they once more returned to dwell among them. Almost greater was the rejoicing when in 1897 Mrs. L. B. Chamberlain arrived on the field and the school passed into her hands. There was plenty of interesting, stimulating work to be done and Mrs. L. B. Chamberlain was exceptionally well qualified to do it. With its staff of nine native teachers and its classes all the way from the Infant Standard up to the Third Form of the Lower Secondary School, she was kept busy overseeing the work. The results of the examinations proved that good work was being done, for every girl save one had passed. The Principal of the Madras Training School for Mistresses was delighted with the staff, the equipment and the general work. The Home department was a busy, happy, harmonious family, faithful to the school, to the Church and to their pledge to help others. The Christian Endeavour Society was very strong in this school. Occupied with the routine of work from seven o'clock in the morning until eight at night, the girls yet found time for earning money to give away. Indeed, charity to others less fortunate than themselves was a cardinal doctrine of all the girls in all the schools. In this school for Telugu girls the whole prescribed course for both Primary and Lower Secondary schools was covered, thus providing in this one institution what the Chittoor and Ranipettai schools were doing for Tamil girls. Those who successfully passed the Primary and Lower Secondary examinations were sent to the Chittoor Training School for Mistresses there to be trained as teachers for the Telugu schools. The Uniform Bible Examinations brought good results. In 1903 during Mrs. L. B. Chamberlain's absence in America the school was in

the care of Mrs. Henry J. Scudder who wrote of it that her work in it had been an unalloyed pleasure, the girls being without exception happy, responsive and tractable. There were now thirty Christian girls in the school on account of whose excellent work the Inspectress gave an increased grant. A unique feature of this school from the beginning was the unusual circumstance that a number of high caste Hindu girls attended it, mingling freely with the Christian girls and receiving an education side by side with them with a confidence on the part of the parents due in large measure no doubt to the fact that Dr. and Mrs. Jacob Chamberlain were on terms of close friendship with the whole community, having practically spent their whole life in that one field of work. The decade closed in 1904 with the thirty girls still in the school, five of whom united with the Church in that year. At this period in the history of the school some of the brighter girls were sent to the Madras Training School for Mistresses for additional preparation, notably Penina Souri, afterwards Mrs. Simeon Cornelius, one of the finest native Christian women ever graduated from the schools of the mission.

HINDU GIRLS' SCHOOLS.—It was in the third decade of the Woman's Board that there arose a serious difference of opinion between the men and the women of the Arcot Mission on the subject of Hindu Girls' Schools. One of the apparent inconsistencies which we come upon in our study of the history of the mission lies in the prominence given from the beginning to the education of non-Christian girls on the part of a mission dedicated from the outset to the prosecution of evangelistic as opposed to educational work. The founders of the mission, while laying it down as a fundamental principle that evangelization rather than education was to be their aim, yet showed a remarkably tender heart towards the education of both Christian and non-Christian girls. Indeed it was often pointed out that they appeared to be more concerned for the girls than for the boys. English was introduced earlier in the Female Seminary than in the Arcot Boys' Academy. One of the oldest schools in the mission was the Arasamaram Street School for Hindu girls in Vellore, founded as early as 1872 by Miss Mandeville. In 1896 there were eighteen of these Hindu Girls' Schools in the mission with nearly two thousand girls studying in them. It was in this year that a very large deficit in the funds of Synod's Board, resulting in a heavy "cut" on the field, led to a plan on the part of the men of the mission to effect a material retrenchment by closing all of these schools. Great was the commotion among the ladies and frequent and caustic were the "curtain lectures" delivered in private and even, when necessary, in public to the "fathers and brethren" and husbands. The fact that so

many of the men and women of the mission actually sustained those natural relationships to each other now stood the men in good stead. Arguments, pro and con, were marshalled with a frankness and thoroughness which could but illuminate the subject for all future time.

The problem given in these Hindu Girls' Schools was twofold. It was to give these girls as thorough an education as the short period of their school life and their natural mental limitations would allow and at the same time to give each child such a measure of Christian training and culture as should lead her, if possible, to see the wickedness and folly of idolatry and of all forms of untruth and to see, also, the beauty of Christian truth. The problem was not an easy one. On the one hand was the complicated machinery of the educational system in India, bound by the hard and fast rules of the Educational Code. The course of study was minutely prescribed, rules were rigidly enforced, constant inspection by Government officials had to be prepared for and public examinations were always before you. Only in so far as one conformed to the rules of the Code was one eligible to draw grants from Government without which it would be impossible to carry on these schools for a single year, so far were they from being self-supporting or supported by mission funds. The missionary managers of these schools had a large correspondence to carry on with the Government officers of the educational department and there was a vast amount of red tape to be applied to the conduct of them. Added to this was the difficulty of securing and maintaining a staff such as would be satisfactory both to the Government and to the missionary. This latter difficulty was doubly great since the main motive in establishing and carrying on these schools was to exert a strong Christian influence upon the children who attended them. It became then of the first importance that every teacher should be endowed with not only the technical qualifications required by the educational department, but also with those rarer spiritual gifts which, unfortunately, not every Christian has. The manager in charge of these schools was responsible for not only the efficient conduct of them on the secular side, any failure in which resulted in financial distress to the school and the lowering of its standing as an institution; but she had on her mind and heart the problem of bringing to bear upon every child a Christian influence, by direct precept and instruction, not only, but also through the indirect influence of herself and her Christian teachers. Any failure in this defeated the purpose for which the schools were established and made them failures as mission institutions. It was not to be wondered at that the men of the mission considered them the fittest place in which to apply the "cut." How

many Christian parents had staggered under the weight of the simple duty of exercising a Christian influence in their own homes and upon their own children! How many failures were to be seen where only one or two or three of the nearest and dearest claimed this effort! Could it be wondered at that the little Hindu girls who came under our influence for a few hours every day for a few years and then returned to the vast weight of custom which lay upon them in their homes, did not all embrace Christianity? The early age at which the pupils were withdrawn from the schools made it extremely probable that the influences of the schools would soon be forgotten and that the result of all the labor would be lost.

Yet there was another and a brighter side to the picture. The perception of this self-evident truth had led to the establishment throughout the mission of Home Classes under Zenana teachers, for girls who had left the schools, in order that the education begun in the schools might be carried on later in the homes. In these home classes the secular subjects taught in the schools were pursued to a higher grade. Reading, Writing, Arithmetic, Sewing, Geography, Hygiene, Domestic Economy and other subjects were carried forward and the Bible was diligently studied. Here the Christian influence of the missionary and the teacher were exerted in the home itself and much permanent good was done in that way which could not be done in any other way. These Hindu Girls' Schools offered a great and promising opening to Zenana work and the two forms of missionary work were always carried on together, the one opening the way to the other and laying its foundations. It was hard to conceive of any greater or more important work than this, of opening the eyes of these infant souls to a dawning light, guiding their minds to the perception of truth, forming, line upon line and precept upon precept, the basis of a character which might some day prove the ready foundation of a Christian life. The women of the mission did not doubt that this was God's plan and purpose in these schools and one and all of them felt the heavy weight of responsibility that rested upon them to carry it out.

The question was when and how could this be done. If done at all it must be by the enlightenment of India's women. Deep as was the darkness that often enveloped the mind of the male Hindu, it was as the brightness of sunlight to the gloom which shrouded the souls of the women of his household. He often longed for social reform. He could and sometimes did throw off the trammels of superstition. He had been known to rise, without the power of Christian faith to move him, to heights

of courage and fortitude for the sake of advancing a reform. He had been known to stand firmly for a principle without the stimulus of Christian fellowship to stay him. But not the Hindu woman! She hugged her shackles and stoutly resisted every effort to unbind them. Should we leave her to her fate? Not if India was to be redeemed. The men of India could never be the best without better mothers to bear them. This was woman's work for women and the heart and the judgment of the women of the mission went hand in hand in their protest against the closing of these schools.

It was in March 1896 that the Secretary of the Mission wrote to the Woman's Board that on account of the reductions in appropriations, all the Hindu Girls' Schools would be closed after May 15th. In the same mail went a series of protests from the women. The prospect did look dark. They had scrutinized with microscopic vision every department of their work. They had examined every item of expenditure in the boarding-schools. They had cut down on jackets here and tying-cloths there and on food everywhere. They had abolished bathing-oil, dearer to the Hindu than soap to the Englishman. The saving to the entire mission was not more than five hundred rupees. Should they give up going to the hills in the hot season? Reason and common sense said "No" and the faces of little children confirmed the answer. Should they give up a part of their salaries? Every housekeeper knew that, if this were done, she must give her time to the problem of making ends meet instead of to mission work. Should they abandon their village work? The very idea was absurd. Slowly, reluctantly they were forced to the conclusion that, unless the Woman's Board came to the rescue, the Hindu Girls' Schools must go.

Great was the joy and relief throughout the mission, among the "fathers and brethren" as well as in the hearts of the women, when the Woman's Board declared that on no account would the women of the Dutch Church allow this work to be given up, but would henceforth supply it with all its needs.

Medical Work

MARY RAJANAYAGAM GNANAMONI.—In the mission hospital in Ranipettai to which Mary Rajanayagam had been called in 1894, she met Mr. M. D. Gnanamoni, an earnest Christian Civil Apothecary who was then Assistant to Dr. L. R. Scudder. With the hearty congratulations of the entire mission they were married in 1897 and together continued to do excellent evangelistic and medical work in the Tamil field until 1899, when the way

opened for Mary to return to the Madanapalle work for which she had been specifically trained. Her husband was transferred to the Government Hospital in Madanapalle which gave Mary the opportunity to take up the position of an honorary medical misssionary to the women and children of the Telugu field. This she carried on until 1904 with great energy and devotion. She gave her services voluntarily, attended the dispensary daily and assuming as a trained Apothecary the largest responsibility, she treated more severe cases than the assistant in charge. Hindu women came to her from the town for treatment for themselves and their children. She treated in one year nearly one thousand cases of severe ailment. She became a welcomed visitor and a sought counsellor. In 1903 there was a terrible outbreak of plague throughout the bounds of the entire mission. Mr. Gnanamoni's time and attention were absorbed in plague work and Mary practically carried on the entire work of the hospital while he was thus engaged, ministering at the same time to the plague stricken people. From the outbreak of the disease she had a presentiment that she would herself fall a victim to it. Undeterred by this, she sent her two little boys to her sister's home two hundred miles away and devoted herself unsparingly to the hospital and plague work. On the 10th of March, 1904, she was taken with fever which soon developed into plague. The whole community, Christian and non-Christian, as well as the entire mission body, was profoundly moved. The English Surgeon in Madanapalle attended her assiduously. Prayers for her recovery went up all over the mission from the hearts of missionaries and Indian Christians. No other Indian Christian woman in the Arcot Mission, perhaps in no other Indian mission, had ever so commanded the love, the admiration, the confidence of all who knew her. To the members of the mission her death would mean both a profound personal sorrow and a mission calamity. The plague had come close to the members of the mission before, but never so close as this. Mary herself seemed to know from the beginning that she would not recover. After a week of suffering she was taken and the whole community and the whole mission mourned. A beautiful character, a gifted physician, a devoted worker, a beloved friend was gone. Had Christian Missions done nothing more than produce one Mary Rajanayagam, it was enough to justify them. Although her death was from the dreaded plague, her bier was followed to the little mission cemetery on the Madanapalle hillside by one of the longest funeral trains ever seen in the Madanapalle station. Non-Christians, Hindus and Mohammedans, every English official in the station, all the missionaries and the Christian congregation went with her to her

resting place. No such honor had ever before been paid to any native Christian, still less to any native Christian woman. The magistrate of the district at once raised a fund, contributed to by Hindus, Mohammedans and Christians, to place over her grave a monument and in the hospital a tablet to her memory. A burning and shining light had diffused into the radiance of a more perfect day.

In 1896 the Woman's Board appointed Miss Louisa H. Hart, M.D., to do medical and surgical work for women and children in the Ranipettai General Hospital under the care of Dr. L. R. Scudder. Dr. Hart threw herself with great zeal into all departments of the medical work and on the departure of Dr. Scudder for America in 1899, she assumed the entire charge of the whole institution, with the help of an able assistant Apothecary in the men's department. In 1899 Dr. Hart wrote begging the Woman's Board for a hospital assistant and a nurse. Her duties had been greatly increased by the request of Government that she should go on plague duty. This consisted largely in inspection of women in the houses and in inoculation of all who would submit to the operation. It is not necessary to repeat the story of homes made desolate by this disease. Often one seemed to be walking through a death stricken city, seeking whoever would accept of the means of escape. Sometimes one brave enough to be treated would appear. More often every one fled at the sight of the doctor. Those who had the courage to be inoculated were treated out in the open street that all might see. Then perhaps the doctor would be invited into the house to see and treat the women. Again some influential and more enlightened man would gather forty or fifty men about him and would invite the doctor to come and inoculate them. Thus it happened that in one week Dr. Hart had inoculated one thousand people. It was strenuous and dangerous work.

She was in great need of many things, an operating table among them, with its appliances. It was difficult to see how she carried on her work at all. It was at this time that Dr. Hart wrote to the Woman's Board, placing before it the statement of the great need of a hospital for women and children in the Arcot Mission, to be placed at Vellore, the largest and most central station of the mission. She experienced in Ranipettai great difficulty in getting any of the zenana or gosha women in or even near the hospital, owing to their dread of being thrown into any sort of contact with men. This difficulty would be removed and a great advantage gained if there were a woman's hospital in Vellore. The cost of a proper hospital would be about $8,000 with $1,500 added annually for running expenses.

When Mrs. Burrell, the Secretary of the Board for India, read this appeal to the women of the Board, there was present with them by invitation Miss Ida S. Scudder, M.D., who had just completed her medical studies. She was asked to explain the need of a hospital in Vellore for women and children and after listening to her the Woman's Board voted unanimously to erect such a hospital and to equip it, the institution to be under the care of Dr. Hart and Dr. Ida Scudder. Dr. Scudder was authorized to raise as much of the money needed as she could and a fervent prayer was then offered asking the blessing of God upon her efforts. Almost immediately the answer came. Dr. Scudder was presenting with much force and enthusiasm the claims and importance of medical missionary work and the special need at that time for the founding of a hospital in Vellore for women and children when she was overheard by a gentleman in the next room with an open door between. The gentleman was Mr. Robert Schell and exactly two weeks from the day of its last meeting the Board met to receive the gift of $10,000 from Mr. Schell in memory of his wife, Mary Taber Schell. It was resolved that the name of the hospital be the Mary Taber Schell Memorial Hospital for Women and Children and that it be erected in Vellore.

MARY TABER SCHELL MEMORIAL HOSPITAL, 1902.—The Mary Taber Schell Memorial Hospital was opened for the reception of women and children on September 16, 1902. By this time Dr. Hart had returned to America on furlough and the burden of the whole work fell on Dr. Scudder. Before the close of the decade she had treated 1,078 in-patients, 230 maternity cases, 18,529 out-patients and had given out 53,389 prescriptions. She had won for herself and her hospital the marked favor of many native Hindu and Mohammedan gentlemen who encouraged their wives to go to her for treatment and she had received from them many substantial gifts to help her in her work. Dr. Charles Cuthbert Hall of Union Theological Seminary in New York, who was lecturing in Vellore in the autumn of 1903, wrote of the hospital and its director:

"The Mary Taber Schell Hospital is admirably located. It stands where, as a hospital, it can do its best work and where, as an object lesson of applied Christianity, it can make its most eloquent appeal to the community. It is admirably planned, built and equipped. It strikes one who is familiar with hospital construction as excellently conceived, in view of its Indian environment. A hospital that would do for New York or Yonkers would not do for Vellore. One who has not lived in India can but faintly imagine how the exacting and perilous climatic conditions modify and complicate all medical and surgical problems. The hospital at Vellore has been planned in view of these exacting conditions by those

who are familiar with them. The building is substantial and highly attractive. It is a pleasure even to look upon it. Its equipment, as far as completed, is modern and scientific; in striking contrast with the antiquated apparatus seen too often in Indian missionary hospitals, whose noble workers are sorely impeded by their inferior outfit of surgical appliances.

"But the best thing about this admirable hospital is its director, Dr. Ida Scudder. She is the life and soul of the hospital. Charming in personality, wise in judgment, skillful in practice, God has bestowed upon her a gift yet greater, even a spirit of deep, gracious love which is the very spirit of Christ. I have never seen any example of this spirit more striking than that presented by my young countrywoman. It is a blessed thing for Christianity that it has in India such a representative. Her personal power, lavishly yet wisely given, is doing more to win women to Jesus Christ than will ever be known save by Him whose temper and atmosphere her life suggests."

Early in 1904 Dr. Hart returned from furlough and came to the help of Dr. Scudder in the Vellore hospital. In December of that year the Woman's Board also sent out her sister, Miss Lillian Hart, a trained nurse, to assist in the hospital work, the history of the great usefulness of which is continued in the next decade.

The Rev. and Mrs. Walter T. Scudder joined the Arcot Mission in 1899. Mrs. Scudder and Dr. Ida Scudder were not only sisters-in-law, but they had received their medical training and their medical degrees together and together they began their service in the mission field. Mr. and Mrs. Scudder were stationed in the large field of Tindivanam so long associated with the life and labors of Mr. Scudder's parents, Dr. and Mrs. John Scudder. Here Mrs. Walter Scudder soon opened a dispensary and, under great disadvantages of room and equipment, rendered a marked service to the women and children of the wide field in which she lived. Hindu and Mohammedan homes were opened to her and to her Bible Women through the agency of her medical work and although her dispensary was at first no more than a "go-down" in one of her outhouses, her patients averaged eight or ten a day and she was often called out on professional visits. Her work increased so rapidly that funds were soon appropriated by the mission for a suitable dispensary and her fees soon enabled her to provide herself with the proper instruments and equipment. In the space of six months in 1903 she had made one hundred and fifty visits in homes besides treating many more in her dispensary. Without the convenience of a hospital she had many discouraging experiences. Patients were suddenly snatched away from her when on the way to recovery, in obedience to some whim of mother or grandmother. Called at the last moment to see a dying child, she would have to prescribe from the vestibule of the house in which the child lay because the family had just

taken their evening ceremonial baths. Many, while desiring European treatment, yet sought to keep on the safe side of the gods by employing native skill in secret. If the patient died, as, under these conditions, she or he was only too prone to do, it reflected upon the Christian means employed. Often there was no one to follow up the work in the homes. Yet amid the seemingly indifferent and often discouraging cases, there was yet steady progress made in winning the confidence of the people. Some wheat was always ready for the harvest. Mrs. Scudder's knowledge of medicine opened more doors than she had time or strength to enter and there could be no doubt that it more than trebled her usefulness and influence in the great Tindivanam field.

Industrial Work

THE LACE CLASS, 1902.—At the Annual Mission meeting in 1902 the conviction was expressed that something should be done for those young girls in the mission who were incapable of further study or of obtaining in the schools the necessary qualifications for becoming teachers and who were, therefore, on leaving school, too often idle in their villages. Some had already learned by sad experience that "Satan finds some mischief still for idle hands to do." It was proposed that these girls should be brought to a station in the mission where they could be protected and at the same time trained for some form of usefulness other than that requiring the knowledge contained in books. Some form of industrial work by which they could eventually earn a living was felt to be desirable. It happened that Mrs. L. R. Scudder had recently, during a visit in China, acquired the art of making torchon lace with no idea that she would ever be called upon to make the knowledge useful in her missionary work. She at once offered to make her newly gained accomplishment of service by establishing a Lace Class for these girls who would, in all probability, many of them develop a special aptitude for the work since Indian girls and women had long been skilled in crochet and embroidery work in the mission schools. There were ten girls whom the various missionary ladies wished to provide for and, accordingly, the Lace Class was organized by Mrs. L. R. Scudder in the end of March 1902. The girls at first lived and worked in the Girls' Boarding School. Later Mrs. Scudder removed them to her own home until a building of their own could be secured. They began their work with common cotton thread and worked with it until November, gaining practice but not much financial profit. When the girls showed no talent for lace work, they were put at drawn work. In October the proper thread arrived from England and in November they were all

started on fresh patterns with good thread. The ten workers made 93 yards of lace in six weeks, 82 yards of which were sent to America to be sold. The expenses were high, but Mrs. Scudder did all the teaching herself, thus saving the salary of a teacher. At the end of 1903 the girls had acquired enough skill to work at a speed which just covered the cost of their food. In 1904 there were twenty-two girls in the Class, but as the mission funds only allowed for twenty, two were taken at Mrs. Scudder's own expense. The Class began its work at seven o'clock in the morning and continued until half past four in the afternoon. Many were the complaints at first of back aches and neck aches, but Mrs. Scudder assured them that it was only by the sweat of the brow and the ache of the body that any one ever earned a living and they soon ceased to be unhappy. After a few months a certain amount of work was required in a given time and those who did not do the required amount remained until it was done. As the pupils became more skillful the requirements were increased until the amount done each day by each girl averaged from twelve to twenty-six inches, according to the intricacy of the pattern and the skill of the worker. Four parcels of this lace were sent to America in 1904. The first parcel, valued at Rs. 30, sold for Rs. 53.

The income earned by the Lace Class during the last six months of the decade was Rs. 360 and the expenses were Rs. 325, showing that the girls were working at a rate to approximately cover expenses.

From this Lace Class grew the idea of having an Industrial Home for Women which was to be developed in a later decade. This was to afford a suitable home for widows and others needing protection and to provide them with the means of earning a livelihood by giving them a knowledge of some useful industry. A friend in America promptly sent a gift of $300 as the beginning of a fund for this home.

Evangelistic Work

WOMEN'S GOSPEL EXTENSION SOCIETY, 1896.—Perhaps the most striking evidence of the progress of evangelistic work for women in this decade was the organization during the Christian Workers' Conference held in September 1896 of the Women's Gospel Extension Society, with its own constitution and by-laws. Its object was to awaken a greater sense of responsibility among the Christian women for the spread of the Gospel among other Indian women who had not, as yet, heard of Christ. In order that even the poorest might be encouraged to join, the annual membership fee was placed at two annas, or about six cents.

That all might be on an equal footing, the missionary women contributed only two annas annually. Their desire was that the Society might be purely self-supporting and at the same time the two anna contribution constituted them members of the Society. In the course of the decade the Society contributed Rs. 1,495 for missionary work. It made donations to Pandita Ramabai's Home. It sent a Bible Woman for training to the Bible Women's Training Institute in Madura. It supported two workers who brought reports of their evangelistic work to the annual meetings. Of the seven officers of the Society, four were Indian Christian women. The membership, beginning with sixty, soon comprised nearly all of the Christian women in the various stations. At the annual meetings delegates were sent from the villages; many saw, perhaps for the first time, women's meetings properly conducted, with open and frank discussions, votes by ballot and earnest and often eloquent prayers and addresses. The formation of this society marked a long step forward in the recognition of the place of Indian Christian women in evangelistic missionary work.

ZENANA AND BIBLE WOMEN'S WORK.—It is safe to say that every woman missionary, whether married or unmarried, in the mission was a Zenana Worker if not a Bible Woman. In this decade, however, there were three single women who gave almost their entire time to evangelistic work. Miss M. K. Scudder in Ranipettai, speaking both Tamil and Telugu fluently, an excellent musician and possessed of a very sweet voice, deeply spiritual in character, indefatigable in labor, able to speak acceptably in public and to conduct meetings, went, on demand, from one end of the mission to the other and was equally valuable and efficient, wherever called. Few single women missionaries in India have done a larger or more efficient work. In this decade also her cousin, Miss Julia C., better known as Miss "Dixie" Scudder, was doing an important work in Palmaner with Bible Women and Zenana Workers under her supervision and a large Bible class of women whom she taught daily. With a knowledge of Tamil in which she was not surpassed by any native woman, her service in evangelistic as well as in school work was very valuable.

It was in 1899 that the Woman's Board sent out Miss Annie E. Hancock, the first exclusively evangelistic missionary it had commissioned to India. An intimate friend of Dr. Ida Scudder, Miss Hancock went out originally to follow up the work in the Mary Taber Schell Hospital. This soon developed into a very large field for zenana work and in 1904 we find her visiting in nearly one hundred houses opened to her through the hospital and school work, and this in spite of the plague which at that time ravaged the district and closed many homes to outside entrance.

Her beautiful and well-trained soprano voice added greatly to her usefulness. She played the organ and led the singing in all the Church services, singing many beautiful Christian hymns as solos which held the listeners' rapt attention. Never will the writer of this record forget the expression of amazed delight on the face of Dr. Charles Cuthbert Hall who, when preaching in Vellore at the Sunday morning service, heard Miss Hancock sing a lovely arrangement of "Rock of Ages." Had the Heavenly Choir itself suddenly appeared and started to sing he could hardly have looked more surprised. Miss Hancock's work was of the quiet, unobtrusive kind, but none the less destined because of that to bear much visible fruit in the course of three decades.

THE JAPAN MISSION

"Japan is now coming to be the centre of the world's attention and the interest of inquiring minds in regard to Japan is growing deeper; while the war with China teaches us our mission as a nation to lead the Orient in civilization and Christianity, it also tends to make Japan known the world over and the world to recognize the glory of the Island Empire."

So wrote the Rev. Mr. Miyake of Osaka, with pardonable pride in his great country. While certain causes had checked the numerical growth of Christianity in Japan, the spirit of Christ and His teachings was yet affecting the whole nation. Education, while compelled to be very technical, was evangelistic in a very real and high sense. Every mission school was a centre of evangelization and its pupils, under Christian instruction, were being strongly influenced in favor of Christianity. Government schools, while excellent, were purely secular. Mission schools were a necessity if mission work was to be carried on. In spite of the anti-foreign spirit encouraged by the war, mission work was being successfully prosecuted.

Educational Work

FERRIS SEMINARY.—There were sixty-seven pupils in Ferris Seminary when the third decade of the Woman's Board was ushered in. The prospect of peace had disposed the people to more normal pursuits and there was an excellent outlook for the school. Among the changes had been the return of Miss Thompson from America and the release of Miss Brokaw and Miss Deyo for evangelistic work. Results were in some respects improved from the fact that the classes were smaller. Miss

Moulton's music pupils were making phenomenal progress and most of them were exceedingly ambitious to excel. The vocal classes, which comprised the whole school, were steadily advancing and in part-singing and sight-reading their performance was so remarkable as to attract wide attention to the school. Mr. Booth devoted himself assiduously to the academic department. The school recorded at the end of the year 1895 its profound gratitude to God that no casualties had resulted from a fire which broke out in the school in June or from the earthquake which visited them three days later. The following year the school was refused a government license on account of the Christian instruction given in it. This seemed to be direct proof that the Government feared to recognize Christianity or to have its subjects exposed to its teachings. The number of pupils in the Seminary now fell to thirty-eight. There was a general reaction against private and especially against mission schools. The work of teachers and pupils lacked the enthusiasm of former years. The Christian influence in the school, however, remained strong and sixteen girls united with the Church in 1898. When on July 17, 1899, the treaties were ratified which raised Japan to an equal place with other powers, many important questions arose, one of the most vital of which was her attitude with respect to Christianity. A bill to place Christianity on a par in Japan with the non-Christian faiths was defeated. Agnosticism and infidelity were rife among students and teachers in the Japanese schools.

The key to the situation seemed to lie in the hands of the girls' schools. Until education for women was improved, the outlook was hopeless. Ferris Seminary was using every means in its power to build up a generation of Japanese Christian women who should be the equals if not the superiors of their future husbands and the mothers of a Christian-thinking generation to come. In 1900 the enrollment again increased and fourteen of the girls were baptized. Nearly all now above twelve years of age were professing Christians. On the 24th of October 1899 had occurred the most important development in the history of the school. The application for recognition as a Christian private school was granted by Government and Ferris Seminary was duly listed as such in the official records. Not since the year 1885 had the prospect been so encouraging. No sooner was Ferris Seminary placed on the accredited list than the Principals of other schools began to call to study its methods and to observe its courses, especially in English, music and physical culture. One man from a provincial Normal School had studied for four years in the Boston Conservatory of Music. After hearing the pupils of Ferris Seminary sing he asked permission to address

them and on permission being granted he announced himself as a Christian and exhorted the girls to practise diligently the Christian life and to earnestly pursue the study and practice of Christian song. In 1900 a letter was received asking the school to receive a little girl ten years of age whose father was dead. The family had been left without means and the mother could not even pay for the child's board. Reluctantly the school replied that it could not take her. The following Sunday a gentleman from Philadelphia, travelling in Japan, met Mr. Booth after the foreign Church service and asked to see some mission work. Mr. Booth invited him to Ferris Seminary. Having heard the pupils recite and sing, he remarked that he knew quite well that an institution of this kind did not run itself. He was himself a trustee and director of educational institutions at home and he supposed the school had scholarships or some other method of raising money. Might he know what it cost per year to give a pupil the advantages of this school? Upon being told, he immediately gave the money, saying: "What I have seen and heard has made a convert of me on behalf of foreign missions. I have had little sympathy with them, but I wish to be permitted to take a hand in your work here." The fund of this scholarship was used for the education of the little girl alluded to, through a course of four years. The outlook for the school had apparently never been more favorable than at the beginning of the new century. The enemy's defences seemed to be giving way in many places. The question was whether the forces should be strengthened to hold the ground already gained or weakened to allow the enemy to repair its breaches. In 1901, although the hopes for the school had not been fully realized, there was yet an increase in the number of pupils, showing a healthful if not a rapid growth. The indications were good for a large entering class. On October 19, 1900, the school held a Thanksgiving service in commemoration of the twenty-fifth anniversary of the Woman's Board and the sum of one hundred yen ($50) was sent to the Board as an expression of gratitude, to be used for the erection of a girls' school in China. It was a large gift and meant genuine sacrifice on the part of the donors as well as an interest in the work of education for girls in other lands than their own.

A typhoon of unusual severity visited Yokohama in October 1900 and carried away the windmill of the school, so completely wrecking it that it could not be repaired. These cataclysmic upheavals occurred from time to time in the history of the school, perhaps as a warning of disasters to come.

The population of Yokohama had now increased to two hundred and sixty thousand and was constantly growing. Com-

paratively little evangelistic work was being done there by the mission and Mr. Booth was desirous that the school should exercise a greater influence in that direction. In addition to his regular class-room work he maintained daily Bible classes and filled the office of pastor of the Union Church, which added materially to the funds of the mission. In 1903 the number of pupils in the school had increased to one hundred and five. The singing was attracting wide attention. Miss Sada Hayashi, a pupil of Miss Moulton's, had become an assistant teacher in the school and was a striking illustration of the good work done in it. The members of the Bible Class and the Christian pupils generally were doing evangelistic work in various parts of Yokohama, in Sunday Schools. At this time an incident occurred which deserves to be recorded. One afternoon a gentleman called on Mr. Booth in his absence and left his card on which was written: "I am interested in your work for the Japanese. If you are passing by the Grand Hotel any time before or after dinner, please call." Mr. Booth lost no time in presenting himself at the Hotel. The gentleman explained that he had been very pessimistic about missions in the East and especially in Japan, but he had attended the Japanese service in the Kaigan Church and the fact that every available seat was occupied and that the congregation of native Christians, the first he had ever seen, though he had been twice in Japan, paid such close and reverent attention throughout the service had so impressed him that he had concluded he must be mistaken in his attitude. He wished to make inquiries of Mr. Booth and, if possible, see something of his work. A visit to Ferris Seminary resulted in a substantial gift.

Ferris Seminary had become at the end of the third decade of the history of the Woman's Board a well-known and valuable institution to both the Japanese and the foreign community in Yokohama.

STURGES SEMINARY.—In 1895 Miss Harriet M. Lansing assumed charge of Sturges Seminary in Nagasaki in order to leave Miss Sara M. Couch free to prepare for the evangelistic work for which she had been sent out. One of the pupils of the school was studying to become an assistant to Miss Couch. Three girls had graduated, the first class to complete the entire course. Miss Anna Stout had charge of the music department. In 1896 fifty-three girls were in attendance, four of whom were Christians. Twenty-one of the girls were now Christians. In 1897 Mr. and Mrs. John R. Mott visited the school and delivered a number of earnest addresses which not only brought encouragement, but led to the conversion of several of the girls. Miss Lansing wrote in 1898 that of the fifty-two pupils twenty-seven were boarders

and that, of these, eight had joined the Church during the year. Miss Couch had again been called in to help in the teaching. In that year Miss Anna Kip Stryker was appointed to be the head of the institution and Miss Lansing was transferred to Kagoshima to do evangelistic work. Miss Couch still continued to vibrate between the school and her evangelistic field, in both of which she seemed to be indispensable.

In 1902 the number in the school had increased to eighty in spite of the fact that a Government High School for girls had been established in Nagasaki. In this year the Rev. R. A. Torrey of Chicago visited the school and made a deep impression upon Christian and non-Christian girls alike. Four girls were received into the Church and many others were influenced in favor of Christianity.

The decade closed in Sturges Seminary with Miss Couch still in charge, still doing double if not treble work and the school in an increasingly flourishing condition. In April the entering class numbered more than forty and the whole number of pupils was eighty. The class rooms were too small to seat the classes and they had overflowed into the chapel. Miss Couch remarked significantly at the end of the year that she had not had as much time for touring in her evangelistic work as she had wished and that the arrangements for the new year were being made the subject of prayer. It is a comfort to know that among those arrangements was to be the arrival in Nagasaki of Miss Jennie Pieters.

Evangelistic Work

AOMORI.—At the beginning of the third decade we find Miss M. Leila Winn settled in Aomori at the very northernmost end of Japan. An old deserted bank building was serving as a home for this brave-hearted missionary who began the decade with sincere thanks to the Woman's Board for the promise of a new house and chapel, the preaching place having been burned to the ground shortly before. God was setting His seal already upon Miss Winn's work in this veritable "jumping off" place in Japan, for three women had in 1895 been converted and baptized. A little day-school for street waifs had been organized in which Miss Winn had gathered more than thirty little children as an experiment. In 1896 land was bought for the new buildings and work on them was commenced. Meetings for women and children were being held, the sick in the local hospital were being visited and weekly trips to the town of Noheji, where there was not a single Christian, had been begun. A number of young men were studying the Bible and Miss Winn closed her report that year with the words, "I have tried to embrace every opportunity."

From the shelter and comfort of the "Birthday House" grew renewed activity and increased usefulness. She conducted three Sunday Schools with an average attendance of ninety-three; women's meetings to which one woman walked eight miles and home again twice a week, regardless of hot or cold or wet weather. Of the twenty-five young men in the Bible class, one was asking for baptism. One of the chief events of this year was the visit of Dr. Guido Verbeck, the great pioneer missionary of the Reformed Church to Japan, whose ten days of preaching and companionship were a wonderful comfort and inspiration to Miss Winn and gave a great impetus to her work. She had now become "The Children's Missionary" and little hearts throughout the Dutch Church were praying for "our own missionary." The work in this out-of-the-way town of Aomori began to appear more hopeful. There was no great increase in the number of converts, but those who were converted seemed more awake to their responsibility. Five adults were baptized in one year. Two young men gave special promise, one a medical student and the other giving himself, after a long struggle, to the Christian ministry. A group of inquiring young men met regularly to discuss moral and religious questions. Twenty children in a charity school were under instruction. Twenty-five young men were still in the English class. One wonders how Miss Winn accomplished it all. The street children were now no longer rude and the prejudice against Christianity diminished as confidence in Miss Winn increased, though the indifference of the people to any religion appalled her. In spite of the inclement weather for which Aomori was famous, the work went on without a break, as work is apt to do when one is in dead earnest. An industrial school for girls was started in which thirty-five girls were taught how to knit and at the same time received Christian instruction. By this time there were five Sunday Schools with one hundred and seventy children in them. The limits of the little preaching place had long since been reached and Miss Winn was calling for a new Church building. In 1900, while in America on furlough after eight years of continuous service, she returned thanks for a new and more commodious chapel. In 1902, after being repulsed twice in the town of Noheji, where there were 8,000 people, she was again visiting it twice a month. An interested inquirer had appeared there who opened his house for meetings and refused to be remunerated with money or gifts, considering it an honor to have the Gospel preached under his roof. He gathered the people together and often had as many as eighty at the meetings. In 1903 Miss Winn was called to Morioka to help in the work there and Mr. and Mrs. Harris went to Aomori. In 1904 Mrs. Harris

reported three Bible classes, a night school and various classes for young men. There were four hundred children in the Sunday Schools, through whom four hundred homes were being reached, in spite of which Mrs. Harris declared that it would take a long time for The Kingdom to reach Aomori.

MORIOKA.—In Morioka Mrs. E. Rothesay Miller was still continuing the publication of "Glad Tidings" and "Little Messenger." She had begun these as long ago as 1882 and had never ceased her work in them. The two papers were issued every month and together they had a circulation of 14,800 copies. It was an interesting fact that they were subscribed for in Victoria, Canada, Hawaii, and Formosa for distribution among the Japanese in those places. There were two hospitals in Morioka which Mrs. Miller visited weekly and where her papers were eagerly read. The patients were from all parts of the Empire and as they carefully preserved the papers and took them to their homes, the seed sown was very widely broadcast.

UEDA.—At the beginning of the third decade Miss Mary E. Brokaw and Miss Mary Deyo were released from their work in Ferris Seminary to take up evangelistic work in Ueda. Here they labored in many and varied ways, in classes for non-Christian women, in village Sunday Schools, in knitting classes, and in at least one trip which included one hundred and fifty miles in jinrikishas over rough mountain roads to visit some of the more remote places. There were ups and downs in the work and they never knew what a day might bring forth. After a very successful series of meetings with large gatherings, word would come that no further services were to be held. Buddhist priests were unfriendly. Dr. Verbeck spent three weeks with them in 1897 preaching everywhere to immense audiences who would not, perhaps, have gathered to hear a less noted man. In seven months these two women held ninety-four meetings for women and one hundred and sixty-four for children. The largest number they taught in any one week was two hundred and ninety-two and the smallest was ninety-six. In the autumn of 1897 Miss Brokaw announced her approaching marriage. This left Miss Deyo alone in Ueda. The church there was independent and self-supporting and it seemed to Miss Deyo desirable that, instead of her helping the church, it should help her. She therefore appealed to it to assist her in her missionary work. A few volunteers came forward and gradually the number of them increased until ten neighborhood meetings in addition to the regular church meetings were being conducted by the Christians themselves. Heretofore all expenses had been met by the Mission. From this time they were assumed by the church. An earnest, zealous spirit of evangelization grew

up in the Ueda church. The Mission turned over to it all the work in the vicinity and in 1901 gave up all connection with it. This record of the results of several years of faithful and persistent work on the part of Miss Brokaw and Miss Deyo in seeking to revive in an independent and self-supporting church the spirit of missions is one of the most interesting features of evangelistic work in this decade.

The history of evangelistic work for women in the South Japan Mission during this decade is almost exclusively the record of transfers of Miss Couch and Miss Lansing to and from Sturges Seminary. When Miss Couch was not running Sturges Seminary, and often when she was, she was touring between Nagasaki and Saga and holding women's meetings. When Miss Lansing was not managing Sturges Seminary, and often when she was, she was touring between Nagasaki and Kagoshima, doing evangelistic work.

KAGOSHIMA.—In September 1898 Miss Lansing moved down to Kagoshima where she was finally allowed to settle down to the systematic study of the language in a definite local habitation. Here she came into much closer contact with the people than was possible to her in Nagasaki and here she built up a work which was to place her in the list of Japan's most valuable evangelistic workers. She had now been five years in Japan without ever having been allowed a suitable opportunity for either the study of the language or intimate acquaintance with the people. She at once addressed herself in Kagoshima to the task of acquiring both. The people were exceedingly kind to her. She took pupils in English while she herself studied Japanese. She held night schools for young men and day schools for girls. She started Sunday Schools. On Sundays she held a Bible class for young men over whom she gained a marked influence. At no time since she arrived in Japan had she so enjoyed her work. The people of Kagoshima treated her as a friend. She had time for study and for distinct evangelistic work. The readiness with which all, whether Christians or non-Christians, came to her aid greatly encouraged her in her work.

THE ARABIAN MISSION

The Arabian Mission was founded in 1889, its founders and first missionaries being the Rev. James Cantine, who sailed for the Persian Gulf in 1889 and Rev. Samuel M. Zwemer, who joined him there in 1890. The mission stations of Basrah, Bahrein and Maskat were successively opened between the years 1889 and 1894.

In 1894 the administration of the Mission was transferred to the care of the Board of Foreign Missions of the Reformed Church and the Arabian Mission became the fourth foreign mission field of that Church.

In December 1895 Dr. Henry N. Cobb, Secretary of the Board of Foreign Missions, addressed a letter to the Woman's Board stating that the Rev. S. M. Zwemer was about to be married to Miss Amy Elizabeth Wilkes of the Church Missionary Society at Baghdad and asking the Woman's Board to co-operate with Synod's Board in the Arabian Mission work by assuming the support of Mrs. Zwemer. The Woman's Board, ever cautious about committing itself to new work until the old was fully provided for, delayed its final answer to this request until the 8th of February, 1898, when, after long and careful and prayerful consideration, it voted to become responsible for Mrs. Zwemer's support. This proved to be the beginning in the third decade of a large and important work for Mohammedan women in the Persian Gulf which was, in subsequent decades, to command the best thought and effort of the women of the Board and Church.

Mrs. Zwemer was the pioneer of women's work in Eastern Arabia. Joining the Mission in 1896, she, first at Bahrein and afterwards at Basrah, inaugurated the work which only a woman could do in Moslem lands. In this pioneer work for women and children in the Persian Gulf, naturally little distinction if any could be made between evangelistic and educational work.

It was in 1900 that Mrs. Zwemer first opened a small girls' school in Bahrein, holding the classes in the mission house. It did indeed look as if the dayspring from on high had visited this barren and neglected spot when such a miracle as a Christian school for Moslem girls, however small and rudimentary, was possible. By the year 1901 she had gained admittance, through the school and in other ways, to thirty homes in each of which she had sometimes as many as eight or ten hearers. Gospels and leaflets were given out to those who could read or whose men could read to them. It was not always smooth sailing. Once she was ordered out of a house by the owner who feared that his women were being unduly influenced. Instead of leaving, she engaged him in conversation with the result that in parting he assured her that henceforth his house was her house. More than two hundred women visited her that year on one pretext and another, many no doubt from curiosity. She welcomed them no matter why they came. Reading and talking with them, friendly relations were established. The school was continued, though irregularly, the children coming and going, or going and not

coming, as the spirit moved them. It was a great point gained that they came at all. In 1901 there were seven Christians, four Jews and five Moslems in the school. The Jewish children were bright and fond of singing the hymns. Although the numbers in the school did not increase rapidly, the work was established as a definite part of the evangelistic agency of the Mission.

Mrs. Zwemer early introduced industrial work in the school. She taught the pupils to wash and iron their own clothes, to sweep and dust a room, to wait at table and to do other domestic work for themselves. Lydia, the first Mohammedan woman convert in the Mission, became an accomplished laundress. Lydia and her three children had been sent away quietly from Baghdad where the Moslems were trying to force her into a marriage with another man, her own husband being in prison for his Christian faith. Lydia and her children were baptized in July 1899 and she now became Mrs. Zwemer's most efficient helper, her support being assumed by the Woman's Board. In 1900 the question of sending out single women missionaries to Arabia began to be agitated. It was a Red Letter Day for the Arabian Mission when in 1900 Mrs. Eben E. Olcott was elected to membership on the Woman's Board. She became Corresponding Secretary for Arabia the following year and from that time to the present has been unremitting in her labors for that Mission.

With few exceptions the Mohammedan women were incapable of independent thought. Their hearts and consciences were atrophied. Eating, drinking, sleeping, and unprofitable gossip formed the sum total of their existence. Lydia was a great help to Mrs. Zwemer in these pioneer days. She gathered the women together for prayer; in January 1902 were held the first women's prayer-meetings for Moslem women in Eastern Arabia. Lydia herself took an active part in them, praying and explaining the lessons. A small Arabic Sunday School was organized. Twenty new homes were opened to them. One hundred and twenty-five visits were made. But it was slow, up-hill work. China was not so dark, nor India so neglected, nor Japan so proud in spirit as was Arabia. Neither had the people of those countries a firmer character, a more rigid back-bone than had the Arabs.

Even the medical work was hardly to be distinguished in this decade from the evangelistic and educational. Mrs. Marion Wells Thoms, M.D., went out to the Persian Gulf with her husband, Sharon J. Thoms, M.D., in 1898. Many suffering Mohammedan women were persuaded to avail themselves of her skill and Mrs. Zwemer helped her when assistance was needed. They were usually not called in until the native practitioners had done their worst. The patient would even then be so surrounded by a host

of protesting friends that there was very little chance for rational treatment.

Mrs. Thoms's dispensary was very cramped and inconvenient. She had but one room for drugs, examinations, treatments and operations. Treating patients in their own homes was still more unsatisfactory because of the number of women who gathered about the patient trying to prevent, if possible, the doing of anything which they thought strange. A not over-clean room in which five or six other people were living was not an ideal place in which to recover from a serious operation. Yet in spite of all this Mrs. Thoms's efforts were blessed. A number of women were well on the way to recovery even before the Mason Memorial Hospital was finished in 1902 and Mrs. Thoms was able to carry on her medical work in Bahrein under more favorable conditions.

Mrs. Thoms never failed to minimize her own discomforts and disadvantages, putting all her energy into the work although it must sometimes have been done in "weariness and painfulness." She found it much easier to treat her patients in the hospital. She had anticipated that there would be a falling off in their numbers when the hospital was opened as it is practically impossible for an Oriental to adjust himself or herself to any change, however desirable. But to her surprise the number was larger than ever before. Many women of a higher class, with much better intelligence began to come and these were much better able to grasp and understand the Gospel lessons which were faithfully preached by Mrs. Zwemer. Thus together these two faithful women missionaries worked, one for the bodies, the other for the souls, of these poor, ignorant Mohammedan women. Mrs. Thoms closed her record before going home on furlough at the end of the decade with 3,800 cases on her books.

In 1901 Mrs. Emma H. Worrall, M.D., joined Dr. Worrall in the Mission at Basrah. Mrs. Worrall had been a medical missionary in India for five years under the Methodist Board and she met with a warm welcome from the Arabian Mission where medical women missionaries were so much needed. Miss Elizabeth G. De Pree was sent out in 1902 and later married the Rev. James Cantine. On March 23, 1904, the Arabian Mission trustees appointed Miss Fanny Lutton a missionary of the Arabian Mission. Miss Lutton had been in Arabia with Dr. and Mrs. Zwemer and her fitness for the work had been thoroughly tested and proved. The Woman's Board at once assumed her support and sent her a message of welcome. Dr. Lucy M. Patterson of Toronto, Canada, sailed in March 1904, to take up hospital work in Bahrein, but she soon resigned and returned home. Miss Jennie A. Scardefield was appointed in 1903.

The closing years of this decade were busy and important ones in the Arabian Mission. Mrs. Thoms left Bahrein for America and Mrs. Zwemer and Miss De Pree had all the work, evangelistic, educational and medical on their hands and hearts. Plague and small-pox were rife, breaking out simultaneously and carrying off great numbers. The missionaries visited the plague and small-pox patients in their homes and gave them food and medicine twice a day. In one house they visited and treated two brothers, one of whom had plague and the other small-pox and both of them recovered. The evangelistic work went on side by side with the medical and the educational work with both. Even the day school was kept up. And so Mrs. Zwemer wrote in 1904, "We can abundantly utter the memory of God's great goodness."

SUMMER SEWING GUILD, 1895

In 1895 the Hindu Petticoat Sewing Guild was organized by the Woman's Board of Foreign Missions. It grew out of a desire to lighten the labors of the missionaries in India and to increase the interest of the women and young people at home in the missionaries and their work. The response to the first appeal was 1,238 petticoats for the girls in the boarding-schools in India. A year later the Hindu Petticoat Guild became the Summer Sewing Guild, China and Japan sharing with India in its gifts. The result was 2,536 articles for the three countries. The articles contributed consisted of petticoats, jackets, dolls, patchwork, baby slips and baby blankets for India. For China there were blankets for Dr. Otte's hospital, school bags, tippets, wristlets, mittens and socks. For Japan there were mufflers, hoods and wristlets. Miss Katharine Van Nest was the efficient, resourceful, indefatigable Secretary of the Sewing Guild in its early years and to her wise judgment and careful administration its great success was chiefly due. The sorting and packing of the thousands of articles which were sent in to the Board rooms became, in her hands, a task reduced to the minimum of labor and the maximum of efficiency. It was always carefully emphasized that these were *extra* gifts which were in no way to interfere with the regular contributions to the work of the Board. In 1904 the gifts of the Sewing Guild for the year were 5,239 garments, 1,149 bandages and 780 useful gifts for hospitals, schools and prize-givings. Extra gifts were sometimes sent in for transportation charges, a welcome addition as the expense of sending out the boxes to the foreign fields was heavy. The rejoicing among the missionaries and their letters of gratitude and appreciation were the rich reward of all those who labored in the work of the Summer Sewing Guild.

THE DAY STAR, 1896

The children's missionary paper, the Day Star, was first sent out as a sample number in October 1896, and the reception it received was a surprise to all. In four months it had become self-supporting, showing that the children in the Sunday Schools were waiting for some such messenger. The subscription list numbered almost at once 12,600 copies. Miss R. V. Z. Cobb was the editor as her mother was of The Gleaner, and in her hands the little paper exercised a great influence among the children of the Church and Sunday Schools, as shown by the interest they evinced in their own missionary, Miss M. Leila Winn. The Day Star contained many letters from missionaries written especially for children and throughout the decade it gave to the children of the Church a knowledge of missions and an interest in them which could hardly have been inspired in any other way.

THE BABY ROLL, 1897

In October, 1897, the Woman's Board voted to organize a Baby Roll. This was soon fulfilling its mission of love, with Amy Katharina Zwemer, the "Board's own Baby," as its first member. It at once found a warm place in every mother's heart and in six months one hundred and thirty-four names had been enrolled and the babies had received their membership cards. By the payment of twenty-five cents for five successive years, or $1.25 at the time of enrollment, a child's name was entered on the Roll and the child became thus a contributor to the work of the One who said: "Suffer the little children to come unto Me" and "Of such is the Kingdom of Heaven." The Baby Roll, through the efforts of its Secretary, Mrs. Hamilton V. Meeks, grew so fast that in 1904 there were 1,303 names on the Roll. At first all the money obtained was used for the Children's Home in Amoy, China, but, as the gifts increased to a sum larger than was needed by the Home, other objects were helped by the fund.

THE YOUNG WOMAN'S BRANCH, 1900

As there was never a time in the history of the Church when women were not engaged in some form of missionary endeavour, so there was never a time when children and young women were not being influenced to help in some way in the missionary cause. Mite Boxes, children's and young people's Mission Bands, all helped to bring money into the treasury of the Woman's Board. One of the pleasantest features of some of the mission conferences was the Children's Hour of the Mission Bands. The reports read

by the young secretaries were bright and full of interest and the children were among the most attentive listeners. The importance of bringing the children into closer sympathy with mission work had led to the setting apart of Miss Winn as the children's own missionary. A circular letter was prepared and a "Star Card" was sent out to every Junior Christian Endeavour Society and Mission Band in the Church. Nearly four thousand "Star Cards" were issued. As these cards were returned with the light shining through them and the name of the giver inscribed upon them, they were sent to Miss Winn to be distributed among her Japanese children. A mother wrote: "Every night since my little children had their 'Star Cards' they have never forgotten to pray for Miss Winn."

It was with deep gratitude that the Woman's Board in this decade welcomed many young people's societies to this work. In some churches they even took the lead. One Christian Endeavour Society undertook the entire support of a missionary. Comparatively few Mission Bands or Circles were formed in this decade as most of the children and young people were gathered into Senior and Junior Christian Endeavour Societies, many of them joining the Christian Endeavour League which was entirely missionary in its efforts. One Christian Endeavour Society sent $600 to the treasury of the Woman's Board. This was contributed voluntarily, not a single appeal having been made for it. The King's Daughters also had a special missionary of their own, Miss Mary Deyo, the pioneer of King's Daughters in Japan. In 1899 the assistance received from these Junior societies had become so considerable that a definite space was given in the report to "Young People's Societies." One Christian Endeavour Society had given enough for the support of one young woman missionary and half the amount needed for another. A young woman who worked hard all day at a typewriter gave $300 to foreign missions. One Sunday School supported a Hindu Girls' School. Another gave $100 to the Sio-khe Hospital. The thanks of the Woman's Board were now addressed "to all our dear friends, young and old."

Naturally there grew up in the hearts of the members of the Board a great desire to bring the young women of the Church into a close union with its work. This need was becoming greater year by year as the work grew and developed on the foreign fields, calling for more and more expenditure. That meant that there must be a corresponding increase of interest and sacrifice on the part of the women of the Church at home.

It was on November 20, 1900, that a committee of the Woman's Board met a committee of twelve young women and "The Young Woman's Branch" was organized. The hope of years

was now to be realized. The influence of the bright and constructive young minds of the Church was to be felt in the work of the "Branch," in the devising of ways and means to assist in the work of the parent Board.

Miss Anna F. Bacon was the first President of the Young Woman's Branch and Miss Matilda S. Janeway was its first Secretary. The Charter Members were, in addition to these two:

Miss Maud Clark
Miss Elizabeth Andrews
Miss Alice Castree
Miss A. Van Cleef
Miss Katharine Wood
Miss Jennie Whitehead
Miss S. P. Du Bois
Miss Margaret Coe
Miss C. Ditmars
Miss R. V. Z. Cobb
Miss C. Duryee
Miss S. A. Bussing
Miss Edith Raven
Miss Annie Wyckoff.

Their special work in the beginning was to be the raising of funds for the support of Miss Mary Deyo, the King's Daughters' missionary in Japan. Valuable information was gained by the Young Woman's Branch as to the number and condition of the young people's societies in the churches and although financially the work was naturally slow, yet the members were brought into contact with every Reformed Church in the United States and that alone was a huge gain. The young women also helped greatly in the clerical work of Room Ten and were invaluable in the assistance they rendered to the work of The Gleaner, the Day Star and the Summer Sewing Guild.

In 1902 the membership was increased to eighteen. It had by that time enrolled more than one hundred Circles, but as these were already contributing regularly to the work of the Woman's Board, no change was made in the disposition of their gifts. New work was, however, encouraged in all the young women's societies, their attention being directed specially to the work at Chiang-chiu.

In 1902 the Young Woman's Branch enlarged its organization, its influence and scope by forming branches in the Particular Synods of Albany and Chicago. Mrs. C. V. R. Gilmore, the greatly prized Honorary Vice-President in Michigan of the Board, had carefully selected from the various churches a group of young women who met with her at her home in Holland, Michigan, and the Young Woman's Branch of the Particular Synod of Chicago was formed. One month later the Young Woman's Branch of the Particular Synod of Albany was organized. The importance of these beginnings of young women's work cannot be over-emphasized.

The year 1903 saw a member of the Young Woman's Branch, Miss Alice Duryee, on the foreign field as a self-supporting missionary in China, a fact which helped greatly to stir up the interest of the young women. Another phase of the work was the effort to interest those young women of the denomination who were in College, with the result that both Smith and Vassar Colleges were represented. The work of the Young Woman's Branch in all the Particular Synods in this decade was in its initial stage, but it was one of the most important and far reaching movements inaugurated by the Woman's Board.

THE TWENTY-FIFTH ANNIVERSARY

The Twenty-Fifth Anniversary of the Woman's Board of Foreign Missions was celebrated on January 21, 1900. A call had gone forth to all the women of the Church to assemble on that day. More than one hundred societies responded and women gathered in their own church homes in city and town and village to send up a great volume of praise and thanksgiving to Him who had guided and guarded the Board and enabled it to do great things in His Name. The Union Meeting which was held in the Marble Collegiate Church at Fifth Avenue and Twenty-ninth Street, New York City, the birthplace of the Woman's Board, was largely attended. As was most fitting, the chief address was made by the Rev. Dr. John Mason Ferris, the Secretary of Synod's Board when the Woman's Board came into being. Mrs. Paul D. Van Cleef, the President of the Woman's Board, presided and the introductory remarks with which she presented Dr. Ferris to the audience should be recorded:

"There is another part of this history which has not been written. It is graven on the pages of memory. On them are recorded many heart to heart talks of the coming Kingdom of our Lord and interesting incidents that occurred in the meetings in the adjoining chapel. There are portraits of sainted and beloved ones. Two of them were at the meeting we are now celebrating; Mrs. James P. Cumming, the gracious and untiring Corresponding Secretary, until God called her away in 1889 and the gentle and beautiful Mrs. Talbot W. Chambers who entered the heavenly life in 1892. And our revered Mrs. Jonathan Sturges, not present that day, who was elected a manager and chosen President and was able to retain the office for nineteen and a half years when she, too, joined the glorified ones on high; and the lovely Mrs. Charlotte W. Duryee, the devoted Foreign Secretary. There is another "elect lady," one of the pioneer band on that 21st of January, 1875, the first Foreign Secretary of the Board, whose wisdom and consecrated pen have rendered most valuable service to the work from the beginning. In the seclusion of an invalid she sits and patiently waits the divine call, "Come up higher." But the spirit of our gifted, gentle Mrs. Gertrude L. Vanderbilt is here now we are sure.

"There are now but two on the Board of management who were there on that day; our Mrs. A. L. Cushing, the indefatigable inspiring Corresponding Secretary whose name is a household word among us and myself. We can but think also of Mrs. Donald, our first Treasurer, who from the beginning received every cent given by auxiliaries or individuals, kept the accounts, invested legacies and had charge of all funds for twenty-one years. Her faithful service in that labor of love is gratefully remembered by her associates.

"The limit of time today forbids even briefest mention of the many others who have been important factors in the work through the succeeding years.

"On that 21st of January, 1875, in the upper room of the adjoining chapel, was gathered a company of women who had given themselves to aid our beloved Church in its foreign missionary work for women and children. Very little did any of us know of the business we had been called to transact that day. But we were not left to grope about for ideas necessary for the formation of the document. There stood before us, as we sat in the pews that were there then, one of the sons of the Church, an adequate leader, Dr. Ferris, the then Corresponding Secretary of Synod's Board of Foreign Missions, who genially guided us through the difficulties of organizing and framing a Constitution that has worn so well through the years.

"It is exceedingly appropriate that this celebration is held under the same roof that sheltered us then and that that guide of twenty-five years ago is here today to thank God and to rejoice with us over the past."

On January 22nd the Birthday Reception was held in the Church House and crowds came to help the Board celebrate. In the twenty-five years of its existence great things had been accomplished. Hospitals and schools had been established, Christ had been preached to thousands in China, India and Japan. Doors had been opened in the deserts of Arabia.

SUMMARY OF WORK—THIRD DECADE

The nineteen auxiliaries of 1875 had become five hundred and fifty-five. The Life Members numbered six hundred and sixty-two. In the twenty-five years $447,000 had been given into the treasury. In 1875 there had been three boarding-schools and two day schools to claim the Board's care. In 1900 there were nine boarding-schools, two women's schools, ten day schools, eighteen Hindu Girls' Schools and all the evangelistic work which was being done by twenty-four women missionaries. Thirteen buildings had been erected, including residences for missionaries, boarding-schools, chapels and homes. The Board was about to enter upon a large field of usefulness in its hospital in India. Surely it had a right to thank God and take courage.

More changes than had been pointed out by Mrs. Van Cleef were taking place in the personnel of the Board. Mrs. Peter Donald's resignation as Treasurer had been reluctantly accepted

in 1896. Mrs. Frederick S. Douglas had succeeded her, thus beginning another long record of valuable service to the Board. In that same year it was called upon to mourn the death of the Rev. Dr. Talbot W. Chambers who for eighteen years had audited its accounts as a labor of love. In 1898 Miss Mary O. Duryee had been compelled to lay down her work for China and Mrs. John G. Fagg had taken her place, prepared for it by service in China. In 1900 Mrs. Paul D. Van Cleef resigned as President of the Board and Mrs. Henry N. Cobb succeeded her for one year, when Mrs. David James Burrell assumed the office which she was to fill for the greater part of two decades. At the end of the third decade Mrs. Cobb, for twenty years the capable and successful editor of The Gleaner, resigned and Mrs. John W. Conklin succeeded her.

MRS. GERTRUDE L. VANDERBILT.—On January 5, 1902 passed away the first Foreign Corresponding Secretary of the Woman's Board, Mrs. Gertrude Lefferts Vanderbilt, one of those present at the organization of the Board and continuously connected with it to the end of her life. Her service to the Board in its early years was constant and invaluable. Possessing fine literary ability, she rendered service with her pen in leaflets, periodicals and papers for conferences. It was she who in a great emergency, when Mrs. Duryee, the Foreign Secretary, was suddenly called home, was able to prepare the Annual Report without delay or detriment to the work. It was she who wrote a comprehensive and able history of the work of the Board from its beginning for the Foreign Missions Conference held in Philadelphia in the autumn of 1883. She gave her labor and her influence, all the resources of an exceptional intellectual endowment, to the work of foreign missions carried on by the Woman's Board. Her strong and winning personality and her wise and conservative judgment made her loss a bereavement to the Board in a very real sense.

MRS. MARY A. CUSHING.—In the quiet evening hour of October 28, 1902, Mrs. Mary A. Cushing, Home Corresponding Secretary of the Woman's Board of Foreign Missions, "fell on sleep." Associated with Mrs. Cumming, the first Secretary of the Board, as Assistant Secretary, she became, on the death of Mrs. Cumming in 1889 the Corresponding Secretary. Mrs. Cushing was not an ordinary woman. Educated in New England under strong Christian influences, she bore throughout her life the marks of the conscientious, consistent, persistent Christian worker. No work was too hard or too monotonous for her to attack and conquer it. Quietly, forcefully she bent her energies to the most difficult tasks and they became accomplished facts. Those who had visited Room Ten long remembered her cordial greeting, her extended hand, her ready and warm smile and word of welcome. But still longer did

they remember and still more did they value the efficient and timely service which she was ever ready to afford them. For fourteen years Mrs. Cushing had served the Board and the Church and the missions with unsparing fidelity and unabated force. Now she rested from her labors, while her work remained. Her memory is still kept fresh in India by the memorial bed in her name in the Mary Tabel Schell Hospital in Vellore and the Cushing Memorial Bungalow for single women missionaries in Kodai Kanal, both gifts of the Woman's Board.

There was one who had rendered willing and voluntary service for several years in Room Ten, in aid of Mrs. Cushing. On her the mantle naturally fell. Miss Olivia H. Lawrence became the third Home Corresponding Secretary of the Woman's Board.

Three decades had come and gone since that little company of women had gathered in an "upper room" to consider the organizing of a Woman's Board of Foreign Missions. Only two of the Charter Members remained on the Board. More than we know are we indebted today to those elect women who in the early days laid so carefully and so prayerfully the foundations of the House whose furnishing the women of the third decade had begun. All alike, whether of the first or of the third decade, had devoted talent, time and gifts of gold to the proper equipment of the structures which had been reared. Head, heart and hand had been freely used in the cause. No offering was too costly to lay at the Master's feet. No mosaic of thought and prayer and purpose, though it took thirty years to complete the pattern, was too precious for His use in the buildings erected in China, India, Japan and Arabia in His Name.

FOURTH DECADE
1905-1915

CHAPTER IV.

Fourth Decade: The Forward Movement

The Forward Movement.—In 1905 it became apparent that all of the missions of the Reformed Church were undermanned and that the appropriations for their work were very inadequate. The Amoy Mission, in particular, was in great need of reinforcement. It was not only unable to reach the millions who had not, as yet, heard the Gospel, but it was unable with its existing force to carry on efficiently the work already in hand. In the opinion of the Boards the time had come when a forward movement such as was already in progress in several other denominations ought to be undertaken in the Reformed Church. A committee was appointed to consider the resources of the Boards and of the Church and to devise methods by which contributions to the rapidly growing work on the foreign fields might be increased. The work had developed both extensively and intensively in all four of the missions of the Church. While there was still opposition in all of them to the preaching of the Gospel and especially to the educational work which everywhere accompanied it, there was, at the same time, a marked change in the attitude of non-Christians toward the Christian communities growing up in their midst. Multitudes could see for themselves the benefits derived from mission work, evangelistic, educational and medical, by those who became its beneficiaries. Many could now read, many more could appreciate the service rendered by the missionaries whose lives were open before them, "epistles known and read of all men." Eastern men and even Eastern women were thinking for themselves. China, with its ancient love of learning still unimpaired, was turning to the science and literature of the Western world. India, under an enlightened Government and permeated with the influence of Christian institutions and ideals, was throwing off the bondage of caste and coming into the larger freedom of Western thought. Japan, with ever open and receptive mind, was taking its full share in the progress of the world. Even Arabia was coming to know and understand the purpose of Christian missions. The "far-off, divine event toward which the whole creation moves" had never seemed so near as at the beginning of this Fourth Decade.

The Reformed Church now committed itself to a strong advance in its work in Asia. The General Synod pledged itself to it and the expanding foreign mission fields demanded it. A dozen churches pledged the support, each of its own missionary. Dr.

Zwemer, magnetic and invincible campaigner, went through the churches asking for more money, for more definite and regular giving, for the attempt, on the part of every church in the denomination to have either its own missionary or its own parish in Asia.

China was then, as now, in a state of ferment. "China for the Chinese" was the slogan heard from one end of the empire to the other. Nor does it become America, of all nations, to be unsympathetic with this national ideal. Yet the attitude of the Chinese Government had changed since the Boxer uprising. Commissions composed of men of rank and high intelligence visited this country to make a study of its institutions, its political, social and commercial methods. Chinese students flocked to American universities. Most radical and revolutionary of all, the old system of examinations, held for hundreds of years in China in the old examination halls, was abolished over night, in 1905, by an imperial edict. "If any one had dared," said the Amoy Mission report, "ten years ago to prophesy that in another decade the examinations on which all social, political and military preferments are based in China would be abolished, he would have been considered mentally unbalanced. Yet this very thing has happened. The hundreds of examination halls all over China are deserted and many of them are already in ruins."

An imperial decree promised a change of laws and while it did not guarantee a constitution, it pointed in that direction. Some knowledge of Western learning was henceforth necessary to Government employment. Five thousand new primary and secondary schools were established in one province. Eleven thousand Chinese students were studying in Japan. Four years before there had been one hundred post offices. Now there were eighteen hundred. An imperial edict exhorted parents not to bind the feet of their daughters. On the Dowager Empress learning that this request was not being observed, she issued another decree to the effect that henceforth no man would be taken into the employment of the Government whose wives or daughters had their feet bound.

Significant movements towards the closer affiliation of the churches were also taking place in China. Already in India and Japan the missions of the Reformed and Presbyterian faith had united in a Union Church. There were signs that the prayer of our Lord "that they all may be one" was nearing its fulfillment.

THE AMOY MISSION

In spite of a general disquiet and a few specific outbreaks of violence not far from the region of Amoy, the year 1905 was one of special blessing in the Amoy Mission. In that year the

Church had the greatest number of accessions on Confession of Faith that it had ever received in any one year. A strong evangelistic spirit existed among the Christians in Amoy and in the churches in the surrounding stations.

Educational Work

Educational work was in a prosperous condition. The Woman's Board was now carrying about one-third of the work in the four mission fields and without its financial aid still greater curtailments of the work of the Board of Foreign Missions would have been necessary. The women of the Church, if not yet rising to the full height of their opportunity, were yet making the coming of the Kingdom in Asia much nearer. This was being accomplished very largely through the girls' schools.

AMOY GIRLS' SCHOOL.—In the Amoy Girls' Boarding School on Kulangsu there were ninety-two girls in 1905. These came from Amoy and the surrounding villages and in almost every case their homes were open to visits from the missionaries who could thus know something of their home life. The one great aim of the school continued to be to lead the girls to a personal knowledge of and love for Christ. If this purpose conflicted with the secular work, it was the latter that gave way. Too much emphasis could not be laid upon this principle in the opinion of the women of the Amoy Mission. Education for its own sake did not seem to them to be worth while. It was *Christian* education which they were spending their lives to disseminate. Accordingly there was much direct evangelistic work done in the Amoy Girls' School. In spite of the fact that an open and sincere mind is said to be characteristic of the Chinese, the girls were yet prone to deceit and a distinct campaign for truthfulness and honesty among the pupils marked the opening year of this decade. All who had deceived, or lied, or stolen, were invited to confess and interesting were some of the revelations unfolded by the girls. One said, "I do tell lies, but I don't steal, although someone is always stealing from me." Another confessed, "I am always telling lies, though not just *all* the time," showing a painstaking effort to tell the *exact* truth. One bright girl of twelve who took pride in her perfect marks admitted that she had copied in an examination. "When you were examining the Arithmetic, I do not know why, but my heart was very much afraid. Every girl had handed her slate to you and I had not yet finished. My mind was so confused that I quickly stood up to cipher and then suddenly I saw another slate that the sum was very long while mine was very short. So my hand worked the sum over again." Could anything better show the eternal likeness in children the world round? Some handed in little notes. "My

heart truly longs to trust in the Lord and to please Him by what I do, but I do not understand this 'being born again'." One's heart is moved to tenderness for these little Chinese girls, products of an alien and so-called heathen civilization, in their desperate attempts to master a theology that has kept the wisest heads in the Western world in a ferment even to this day.

There are two "faces" in China and Miss M. E. Talmage wrote in her report for 1906, "I have one 'face' regret and one 'face' satisfaction in this year's work. As this is China, these two 'faces' are quite consistent with each other. One is regret that the school has not done better. The other is satisfaction that it has done so well." This is the story of foreign mission educational work in every field in all decades.

The girls studied well and made fair progress in their secular lessons as well as in the religious life. Nevertheless, their answers to some of their examination questions were at times bewildering. To the question, "What is the Gulf Stream?" the answer was returned, "The Gulf Stream is an empty corked bottle floating in the ocean." The text-book had used the illustration of a floating bottle to show the direction of a current. Another answered the question, "Why are cloudy winter nights warmer than cloudless ones?" by saying, "Because clouds are made of warm water."

But the girls were certainly trying to learn and trying to do right. The Fukien Prayer Union had been formed a year or two before and a class-room had been set aside for a half hour every day where any one wishing to do so could go for silent prayer. Nearly every girl in the school took advantage of this Quiet Hour. The school formed itself into a Prayer Circle, setting apart each day six or seven girls for special prayer so that every girl in the school was prayed for once a fortnight by her schoolmates and teachers. In 1907 there were one hundred and four names on the roll and the keynote of the report was thanksgiving. Suddenly, as on the Day of Pentecost, God's Holy Spirit worked marvellously in the school. A deep sense of sin, followed by a wonderful joy and peace descended. It was the happiest year of its existence. At once those who had experienced this joy and peace began to work earnestly for others. Letters were written to relatives and friends and great efforts were made to convert those who were not already Christians. Tracts and leaflets for distribution were taken home by the girls and a vast amount of evangelistic work was done by these Chinese school girls among all their friends.

An important addition had been made to the curriculum. The study of English had been introduced and fourteen of the girls struggled over the unpronounceable words. The school was also growing rapidly in numbers. One hundred and twenty-eight girls

were enrolled and the sum of $544 in fees was collected. The school now ranked next in size to the Amoy Boys' School and it was in urgent need of more room. Its grade was as high as that of any girls' school in the Amoy region. The fruit of the revival was manifest in the smooth running of the machinery in spite of increased numbers and insufficient accommodation. Good-will made everything harmonious. Six of the girls married Christian preachers and went out to carry their knowledge and their religion into the villages. This was always a time of testing and often of great difficulty. Entering upon life's duties with opposition all about one and comparatively little help from others was a different thing from being a Christian worker in a school where one was surrounded by helpful influences and active co-operation on every side. It was no wonder that for these the motto of the school became, "Put on the whole armor of God that ye may be able to stand." Yet in the majority of instances these Chinese girls did stand through whatever evil days befell them in their new surroundings, proving that the conversions in the school had been genuine. Much has been said at all times by critics of missions about "rice Christians." In countless instances these inexperienced Christians could have had a much easier time had they been willing to renounce their new faith, or even to practise it without outward activity. Instances were very rare in which these young converts resorted to any such subterfuge for their own greater external peace.

In 1910 the grade of the school was raised one year higher than it had ever been before. The teacher problem had now become acute in all the schools. Custom required that Chinese girls should marry soon after leaving school. After marriage they could not long continue to teach. As many as eighteen girls from the boarding-school were now, however, teaching in various schools, not a small number considering the various hindrances.

The Amoy Girls' School had now become practically two schools in one building, a Primary School with a four years' course and a Secondary School with High School and Normal Training classes. There was also a Preparatory half-year class for girls about to enter the Primary School. Great efforts were being made to bring the fees to a higher level and in this year they exceeded all expectations, amounting to $850. In 1911-12 there were one hundred and fifty-four girls in the school and the fees rose to more than $1,000, nearly one-half the cost of running the school.

Twelve years before the School had outgrown its old building and had moved into the commodious new one provided for it by the Woman's Board. It had now again outgrown its accommoda-

tions and had overflowed into a little brick building next to it. This supplied more class-room, but not only was the class-room insufficient, the dining-room could not contain the more than one hundred girls who now took their meals in the school. An addition was built on at one end by which a large dining-room, latticed in like a veranda, was obtained while the old dining-room became a new class-room. One of the most noticeable characteristics of the management was its conscientious effort to make the school itself do as much as possible toward its own development and enlargement, with as few applications for help to the Board as possible.

It had long been felt that Miss M. E. Talmage should have help in the administration of so large and important an institution. In the autumn of 1911 Miss Lily N. Duryee was appointed by the Mission to go to her relief. The grade of the school had now been raised from a seven to a ten years' course; it comprised not only the Primary and Secondary, but High School classes, so that there were now practically three schools carried on in the one building.

In the closing two years of the decade the numbers went well over the two hundred mark. When the one hundred mark had been passed it was thought a very large number for a girls' school. Now double that number were demanding admittance.

CHARLOTTE W. DURYEE BIBLE SCHOOL.—This school for women on Kulangsu was still, for the greater part of this decade, under the care of Mrs. J. V. N. Talmage who had now for forty years been engaged in unremitting labor for the women of the Amoy region. There were thirty-seven women in the school in 1905. The ideas of the Chinese in regard to marriage were still in a primitive stage even among Christians and Mrs. Talmage had frequently no little difficulty in adjusting the matrimonial affairs of the inmates of the school. One of the women in the district who had become a Christian was about to be sold by her family to a heathen husband when she was hurried off to the Bible School by her mother, who knew of its rescuing work. The amount of money required for her by her relatives was too large for an ordinary Christian to pay, but one came from abroad with the requisite sum and the arrangement was made, much against the young woman's wishes and to the secret misgiving of Mrs. Talmage. About a month after the marriage the young wife died of the plague and the husband came to the school näively complaining that he could not afford to lose his money and his wife, too. Almost as näive sounds Mrs. Talmage's remark that, in her opinion, it was better for the young woman to be with the Lord than with the husband.

There was little to attract special attention to the school, yet one discerns that it was doing a specific and much needed work. Bible Women were being trained out of the more intelligent and capable of the older women. A wide work of rescue was being carried on throughout the whole region by the Christians who knew of the beneficent character of the institution. Often as many as fifty women of varying ages were taking advantage of the courses of Bible study which it afforded. The ages varied all the way from fifteen to seventy-five years, but it was naturally of the women of middle age that the most effective helpers were made. For these to leave their active occupations to sit all day long in school, poring over the primer or reading the Bible, required no small amount of determination, argued no lack of substantial character. In 1910 seven hundred and eight women had studied in the school since its organization twenty-five years before.

Varied and interesting were the ways in which they were led to the school. One who had "spent all her living" vainly seeking relief from a bodily ailment, consulted a diviner who told her to go to a certain place and she would get help. She followed his instructions and found herself in front of Wilhelmina Hospital. Here a Bible Woman from the Woman's School saw her and invited her in. She obtained relief from her trouble and from that day became a constant attendant upon the Church services and eventually entered the Woman's School.

The Bible School took in women from other missions. The London and English Presbyterian Missions shared in the teaching and sent their women to the school. When they were too old to acquire the Romanized Colloquial they were taught the hymns. One woman who progressed very slowly was asked why she had waited until she was too old to learn. Her quick and unanswerable reply was, "No one ever told me about God. How was I to learn?" A blind woman acquired a wonderful knowledge of the New Testament. She rose before it was light so that in the quiet hours of dawn she could the more readily concentrate her mind. "It doesn't matter how early I rise," said she. "I do not need a light." The daughter of this blind woman had a remarkable story. When eight years old her parents sold her to a man who kept an opium den. They had long since lost sight of the child and the wife had separated from her husband who was an opium smoker, with no use for a blind wife. One day a stranger came to the Bible School and informed the mother that her child was in a neighboring city and very unhappy, longing to be saved from the evil life which threatened her. The child was bright and attractive, and was being used to play and

sing to draw people to the house. She refused to lead an immoral life, for which she was being badly beaten. The stranger had seen the child crying, had heard her story and had promised to find her parents. The mother, with strong faith in her newly found God, hunted up the father, the missionaries and all the Christians prayed, the women in the Bible School hunted, the stranger kept his promise to help and the blind mother brought her child to the Bible School, convinced beyond all doubt that the Christian's God was indeed a God who answered prayer.

THE CHILDREN'S HOME.—In this decade the surroundings of the Home were becoming more and more undesirable and it was hoped that the building might be sold and a better one erected in a more suitable location. The neighborhood in which the Home was situated had changed and many new Chinese houses had encroached upon its privacy. The playground was exposed on both sides so that the older girls could seldom get out of doors. A building was finally bought from the English Presbyterians who had used it as a girls' school and in the autumn of 1911 the Home moved into it. The building was extensively repaired, it was much larger than the old one and it was in a much more retired situation. Since the Home had been started, sixteen or more girls had married from it and had gone into their own homes. Not one of them had turned out badly. One was an influential pastor's wife and a devoted Christian worker. Several were the wives of preachers or teachers and others were leading Christian lives in less conspicuous places. They were always glad to come back to the only home any of them had ever known. There grew up in time a second generation of Home children, twenty-three in all, whose mothers had been rescued and cared for. All looked upon it as the place which had a special interest in them and all of them took a special interest in it and in its work. Some of the girls had married into homes where the weaving of cloth was still considered a necessary part of a girl's education and a loom was set up in the Home that the girls might be taught weaving. The Kindergarten of the English Presbyterian Mission was across the street and the younger children were sent to that. A corner in the garden was enclosed and a hen-house built, so that the children might try the experiment of gardening and of raising fowls. More than one hundred little ones had been saved and cared for by this time and at the end of the decade there were forty still in the Home. It would have been difficult to find in all China a happier, healthier group of little children than those who gathered in the summer evenings around the big swing in the garden, playing games and singing Christian songs. They were a happy family and one could not enter the Home without a deep

sense of gratitude that so many little ones had found an entrance here into the joys of this life and of the life to come.

SIO-KHE GIRLS' SCHOOL.—We left our redoubtable pioneer, Mrs. Kip, at the end of the last decade, measuring her strength against small-pox. We find her at the beginning of this decade stemming a flood. Sio-khe, in common with all that region, was subject to inundations every few years. In 1892 had occurred one said to be the worst in eighty years. But even that was as a summer shower compared to the one which visited them in the end of August 1904. This caused great suffering among the Christians who everywhere, in spite of the doubts so often expressed as to the genuineness of their conversion, showed great fortitude and courage under extremely trying circumstances. Fortunately the Girls' School did not suffer as much as most of the surrounding property, but the lower story was a foot or more under water, although it had been raised four feet above the ground to avoid this very danger. All through the night of August 27th the sound of falling homes and of people calling for help could be heard and one could do nothing but pray.

In the winter of that school year the Rev. Mr. T. C. Brown of the English Presbyterian Mission held a series of revival meetings in connection with the Fukien Prayer Union and the girls in the Sio-khe School were much impressed. A number of them joined the Church and there were many more who were evidently trying to lead Christian lives. The school had great difficulty in securing good teachers and matrons. It was a backward district and it was much more unattractive than Amoy or Chiang-chiu as a place of residence for the reason that it was so remote. Changes frequently had to be made, in the course of which a teacher came to the school who had some training in kindergarten methods. Although the girls in the Sio-khe school were long past the age of the kindergarten, they were delighted with the action songs and marching and drill which this teacher introduced and it may well be suspected that they really derived more benefit from them than would have been likely in their tenderer years. At this time came an interesting new matron. As a suitable Christian could not be found, a so-called heathen was engaged for this post. She was a devout heathen and did not hesitate to say that while she would accompany the girls to church, she would not take part in the Christian service. Yet she began almost at once to learn and sing the hymns and to teach them to her Chinese friends. On the death of a little grandchild she still more assiduously read and sang the hymns which, as she said, made her "heart feel more clear." Mrs. Kip thought her not far from the Kingdom.

The troubles in the Sio-khe school were not over. One evening in February 1906, just as Mrs. Kip had settled down for a quiet time after the day's work, came the exciting news by special messenger of riots in Chiang-poo, a city not far from Chiang-chiu. As an illustration of how quickly news then travelled around the world, the mission later received a letter from Dr. Cobb referring to the riot and postmarked in New York at the same time that Mrs. Kip received the news thirty miles away. The country was in a very unsettled state and the missionaries were advised by the United States Consul to leave the up-country stations and go to Amoy until the troubles should be over. This would have left the girls' school unprotected, so it had to be closed. Its reopening was delayed by the presence in the dictrict of Boxers, or Fanners, as they were called. China was in such a state that upheavals were looked for at any time. When the school finally reopened there were fewer pupils than ever before, for the principal rice harvest was at hand and the children were needed to watch the grain and to drive away the pigs and chickens. The awakening of China did not seem to have reached Sio-khe. Female education which had become popular in so many places could hardly be expected to appeal to the farmers at a time when their daughters could be useful to them in so many ways. Every buffalo used in the farm work took the greater part of someone's time to lead it and a common excuse for not sending a girl to school was that she was needed to "lead the buffalo."

In these years Mrs. Kip commuted between Sio-khe and Chiang-chiu, having charge of both girls' schools and of all the women's work and beset with many hindrances in the prosecution of all. One can but wonder as one reads today of the flourishing girls' schools in both those towns what would have been their fate but for the faithful work of this pioneer missionary who had then given forty-five years of continuous service in the Amoy Mission.

Dr. Elizabeth Blauvelt and Miss Katharine Green were now on the field and could render help, Dr. Blauvelt in the almost constant outbreaks of plague and Miss Green in the school which in these years was small in numbers. Although the fees were only $1 a term, there were many who could not afford even that and the danger from plague and the difficulty of travel made the work in the Sio-khe Girls' School a hard problem. In December 1909, Miss Green was placed in charge. There were then thirty-three names on the roll and the teaching and management were made much easier by the fact that one of Miss M. E. Talmage's girls from the Amoy school, a special treasure, was on the staff. There were fewer interruptions from plague and after its long season

of trial the work went on happily and well. In 1910 there were sixty-one girls in the school under the care of Miss Nellie Zwemer. More than half of them were new pupils who had to begin with the primer, but Miss M. E. Talmage again sent one of her earnest, capable girls from the Amoy school. Mrs. Snoke and Mrs. H. P. Boot helped with the teaching and distinct progress was made. The fees increased in amount and while they were much less than should have been paid, they were so much more than had ever been paid before that one could but hope that the benefits of education for girls were at last beginning to be appreciated in the Sio-khe region.

In 1914, the closing year of the decade, the school under Miss Bessie Ogsbury enrolled one hundred pupils, the largest number it had ever received. The Bible Woman went out every afternoon into the district and induced pupils to come. At the close of the spring term each girl promised to bring back one other and where from one town there had been six, there were now sixteen in the school. The Neerbosch Hospital was also a great help. The patients were often accompanied by the small daughters of the family who could be placed in the school and cared for while the mother was in the hospital. Specially prepared letters were sent to preachers and pastors urging parents in the churches to send their daughters and daughters-in-law. Dr. Snoke inoculated the girls against the plague. And so, to the great joy of all, the decade closed, in spite of plague and flood and political disturbance, with the Sio-khe Girls' School on its feet, ready to reap the harvest that had been sowed in it so faithfully through long years of uncertainty and doubt.

CHIANG-CHIU GIRLS' SCHOOL.—Miss Morrison found conditions in Chiang-chiu almost worse than they were in Sio-khe after the floods of 1904. Houses and shops were down, people and animals drowned. The water was four feet deep in the houses and in the school. The number of dead was variously estimated from hundreds up to one thousand, but, happily, not a single Christian was lost. Miss Morrison's garden which, with its beautiful roses, violets and heliotrope, had a wide reputation, was in ruins. Both Miss Cappon and Miss Morrison had taken a great pride in it and now it seemed worse than lost, for it was piled high with the ruins and rubbish of the neighbors' walls. Clothing, provisions and furniture were water soaked and in indescribable chaos. So began the new decade for Miss Cappon and Miss Morrison in Chiang-chiu. Yet in spite of this disaster the Girls' School had a successful year, with sixty-three pupils enrolled.

The head teacher was a very bright girl, a pastor's daughter, with a real thirst for knowledge. She went to Mrs. Kip out of

school hours and begged to study English. She wished very much that she might go to America to study. She felt that her life was very contracted and shut in; that it was very like being in a prison; she envied American girls their privileges. Speaking of some Chinese girls in a wealthy family who did not care to go to school, she wondered how they could be contented with their life and wished she had their wealth that she might go abroad to study. She was one of the awakened ones, likening the walls of Chiang-chiu to those of Jericho and feeling that she ought to have some kind of trumpet with which to break them down. She marvelled that there should be girls in Chiang-chiu city who had spent all their lives within fifteen minutes' walk of the city wall and had never seen it. One longs to know more of this emancipated spirit whose body was yet held back by its unbreakable chains.

When at the end of a furlough Miss Morrison was back again in 1908 great must have been her dismay to find Chiang-chiu laid low by another flood. After all the cleaning up and repairing made necessary by the flood of 1904, she had comforted herself with the reflection that the experience would never have to be repeated, as such a disaster had not occurred for a generation. Now once more everything was in ruins. Over five feet of water was in the houses and everything in the lower floors of the mission houses and school was soaking in muddy water. Two hundred feet of wall had fallen. Altogether about four thousand houses had been destroyed and hundreds of people had been drowned. As one reads of these cyclonic disasters, one expects to learn that the schools involved in such catastrophes were closed on account of them. This does not seem to have been the case. Delay undoubtedly there was in reopening, yet before long the Girls' School was at work again as if there were never such a thing in China as a flood. The numbers in the school had risen to seventy-seven and the spirit was the same mixture of good-will and earnest Christian endeavour which seemed to be the inheritance from the Amoy School.

CHIANG-CHIU KINDERGARTEN, 1913.—In November 1912, a letter was received by the Woman's Board asking for $1,200 gold with which to erect a building for a Kindergarten in Chiang-chiu. The request was at once granted and in September 1913, the Kindergarten was opened with thirty little children in attendance. The work had at first to be carried on under great difficulties as the children, instead of being happy and interested, as children are supposed to be in Kindergarten, were very much frightened and wept most of the time, refusing to be separated from their caretakers. Two little boys aged six and seven years, could not

be pacified until a little caretaker, much smaller than either of them, was sent with them. This was a little slave child who was so evidently an unloved and uncared for little one that Miss Morrison longed to rescue her from her unsuitable duty of taking charge of two boys who were much better able to take care of her. Her presence, however, sufficed to quiet them and she sat gravely by her young charges, only now and then, when overcome with sleep, dropping her head on the table, when one of her young masters would give her a thump and bid her wake up.

The Kindergarten was appreciated by the mothers of Chiang-chiu as it relieved them of the care of their little children for several hours during the day. It helped the mission work as it opened the doors of many more homes to regular visitation.

TONG-AN GIRLS' SCHOOL.—In 1905 the new girls' school building in Tong-an was well under way. A plot of ground of good size had been secured adjoining the garden of the ladies' bungalow and after much trouble with rain and workmen, the building was completed and the school moved in in the autumn of 1906. The large and comfortable quarters were a joy after the old school building. On the first floor were a large school room and two class-rooms, a dining-room and a dormitory. Up stairs there were eight dormitories. In the school room was a large clock, the gift of a missionary society in Grand Rapids. On the walls were five maps sent out by a constant friend of China. Money for furnishing had been sent out by the Woman's Board. The School was composed of both women and girls at first and altogether there were fifty-nine pupils. With Miss Zwemer back at her post and Miss Alice Duryee to help her, all promised well for the new decade. It was coming to be realized how much more could be accomplished when the pupils lived in the schools. Lessons of order and cleanliness and discipline were learned as well as the knowledge contained in books; the atmosphere and surroundings of a Christian institution wrought marvellous changes. In 1908 every bed and all the desks in the new building were in use. With so large a Girls' School in Tong-an, there was need for a hospital and a doctor. In 1909 the enrollment was much greater than in any previous year and the attendance was much more regular. Fees, too, were increasing. In 1906 they had been $22. In 1907 they were $88. In 1909 they had risen to $162. The new school building was now suffering the fate of all mission school buildings. It was too small. Room had to be found outside for some of the women and girls. There was no question that discipline and instruction would both be improved if the women were in a school by themselves.

The request for a new building for a Woman's School in Tong-an now went home. A timely gift from a friend had enabled the Mission to buy a piece of land adjoining the Girls' School. Almost at once came the news that the money for the Woman's School building was granted. Plans were perfected, the contract was let and the work was begun.

TONG-AN WOMAN'S SCHOOL, 1912.—The new Woman's School building was completed the latter part of June 1912, with twenty-one women enrolled. Ten or twelve of the women had learned to write the Romanized Colloquial and to do simple problems in Arithmetic. The new building housed them all comfortably and gave opportunity to instruct and train in a way which was impossible when women and girls were all crowded together in one building. Miss Leona Van der Linden was in charge in the last year of the decade and under her efficient and loving care great progress was made. Twenty-eight women were then on the roll and one had only to mark their earnest, intelligent faces as they listened intently during the morning's devotional exercises, or at the weekly evening prayer-meeting, to be encouraged about the work. These schools had become the greatest evangelistic agency for the women and girls of the Tong-an district.

Medical Work

WILHELMINA HOSPITAL.—The visit of Dr. and Mrs. Otte to the Netherlands had been a delightful experience. The interest and enthusiasm shown there for mission work in China and especially for the hospital work, was an inspiration to these devoted missionary enthusiasts. Dr. Otte held many meetings, gave stereoptican exhibitions and raised the sum of 6,000 guilders with which to carry on his medical work and build an addition to the Woman's department. Miss Marie Kranenberg, a trained nurse, was sent out from the Netherlands and Dr. Otte had the satisfaction of knowing that there would be somebody in the hospital to carry out his orders. He returned to China greatly strengthened and encouraged by his visit to the generous friends in the Netherlands.

Wilhelmina Hospital, which now took the name of the Queen of Holland, was closely attached to Hope Hospital in Amoy and was under the same management. It was built from funds obtained entirely in the Netherlands and the work in it was supported by the Netherlands Committee. The building was also furnished completely with supplies sent by many loving hearts and hands in Holland, the Dutch in Holland and the Dutch in America thus uniting in Amoy, China, to help forward the coming of the Kingdom.

MRS. J. V. N. TALMAGE

MISS ELIZABETH H. BLAUVELT, M.D.

LADIES' MISSIONARY RESIDENCE, TONG-AN, CHINA
Built by Miss Alice Duryee

After the resignation of Dr. Angie M. Myers there was no one to take her place and the women's work as well as the men's was carried on by Dr. Otte and Miss Marie Kranenberg.

In 1906 both Hope and Wilhelmina Hospitals were enlarged, the woman's department having an entire third story added in which Miss Kranenberg had her rooms, with a delightful sea breeze blowing and quite away from the hospital sights and sounds after the day's work was done. The entire plant now included seventy-one rooms, quite enough for one woman to superintend. Had not God been manifestly with her, it must surely have been too much for one woman's heart and hands. The wards were full and Miss Kranenberg, who had had six years of training in Holland, was efficient, ready and willing to undertake much extra and outside work. Nor was she without serious handicaps. She had not only to learn Chinese, but English as well and too much can scarcely be said in praise of her success in the hospital. In 1906 more than fifteen hundred patients had stayed longer or shorter periods under her care, receiving from her both physical and spiritual aid. To professional skill she added dependence upon prayer and in spite of the difficulty of combined English and Chinese, she accomplished remarkable results. Many blind saw, many lame walked, many souls were comforted by her helpful and tender ministrations. Old patients came back, not because they were ill, but because they felt themselves helped in indefinable ways and wished to place themselves again in the atmosphere of the hospital. Many were cured whose cases were thought to be hopeless. A prevailing malady was eye trouble, often resulting in blindness and touching was the gratitude when an operation restored the sight. One woman whose husband had decided to sell her because of the threatened loss of her eyesight was cured and great was her joy and thankfulness that this calamity had been averted. Under these circumstances the Gospel was preached with great power and the good done to both souls and bodies was immeasurable. The Scripture lessons and stories often touched unsuspected reservoirs of sympathy and understanding in these poor Chinese women. When the lesson was on the raising of the widow's son at Nain, one woman remarked, "It makes one's heart ache to think of that poor widow." The story of the Prodigal Son often brought tears to the listeners' eyes. A woman who had been in the hospital was visited in her home by Miss K. M. Talmage and pointing to the family idols, she said, "I do not worship them now. These belong to my sister-in-law."

Miss K. M. Talmage devoted much time to work in the hospital and many and varied were her experiences. One of them may serve to illustrate the kind of work the hospital was doing.

A woman between thirty and forty years of age was becoming blind. Her husband, hearing that the case was hopeless, refused to have her return to him. She could be of no use, so why should he feed her? She would much better kill herself, for why should she live? The wife, acquiescing in this opinion, went out to the jetty to drown herself, but was pulled out of the water and taken back to the hospital. Friends tried hard to persuade the husband to take her home and finally he consented, saying, "I will come for her late tonight." Understanding that his real intention was to take her out and drown her under shelter of the darkness, he was not allowed to have her and she lived on in the hospital, happy and interested in the Bible lessons and talks, but quite unable to understand why she ought not to take her own life.

Surprising and unexpected cases of generosity occurred. One patient who was in the hospital for several months gave $10 to it on her departure. Her husband had allowed her fifty cents a week for a private room. Hearing that another patient desired a private room but could not obtain one, she gave up her room and went into the general ward, so saving the fifty cents a week for the hospital.

Not all Chinese mothers-in-law are cruel tyrants. Miss Kranenberg was called to see a young mother but the little woman, who had never seen a foreigner before, was too frightened even to speak to her. A few days later the mother-in-law begged her to come again as the daughter-in-law was very ill. With great joy she was received and welcomed, all her instructions were carefully carried out and she later held many delightful meetings in that house.

In February 1905, in response to a request from the Amoy Mission for a woman physician in the place of Dr. Angie M. Myers, the Woman's Board asked Dr. Elizabeth H. Blauvelt to consider the acceptance of the position. The Neerbosch Hospital in Sio-khe was then under the care of Dr. C. O. Stumpf, but there was great need for a woman doctor to help in the work among the women of that large district. In June 1905, Dr. Blauvelt accepted the appointment and that autumn went out to China supported by her family.

By January 1907, Dr. Blauvelt was hard at work in the hospital into which so many were crowding that two beds had to be placed close together in order that three people might sleep in them, while still others slept on the floor. Market day and clinic day often coincided in Sio-khe and it was very convenient to buy and sell and consult the foreign doctor all on the same day, with only one walk from and to the hill village. Too often the old, old story had to be told to those whose minds were intent upon some

market transaction, yet the seed was sown and it often took root and grew. Dr. Blauvelt's medical services were often given under difficulties, but she had efficient helpers in Pastor Iap's two daughters who were taking their medical training and who were clever at their work and in understanding English. Early in her stay in China Dr. Blauvelt spoke of finding the summers hotter and the winters colder than in America and when the frost was on the ground it seemed damper than in a good snowstorm at home. Very early she was called to attend some desperate cases. She was sent for by a woman who had a very severe attack of small-pox and on arrival at the home found the patient in a dreadful condition, with bed sores open to the bone, and her hands and feet in an indescribable state. Only the love that is willing to do all things for His sake could face such a task as that which confronted Dr. Blauvelt, but heroically she undertook it and, marvel of marvels, the woman recovered. The Chinese neighbors were deeply impressed by this. They commented upon the fact that the Chinese doctor who had first been called in had run away as soon as he saw the case and great was their wonder that the Christian doctor was willing to dress and treat such a loathsome case. It was an object lesson in Christian love which they never forgot.

The year 1907 was an anxious one in Sio-khe. There were many cases of plague in the town and one in the Girls' School which kept Mrs. Kip and Dr. Blauvelt in great anxiety for a long time. In spite of all their efforts the girl died and the school had to be closed and the whole place disinfected. The clinics in Sio-khe were crowded, often as many as two hundred demanding attention at one time. Many visits, too, had to be undertaken in the country to patients who were too ill to come to the hospital. There was very little that Dr. Blauvelt did not undertake. To her other work she added the teaching of chemistry to her medical students who were constantly embarrassed by meeting in their text-books words which conveyed no meaning to them because of their ignorance of that science. It was absolutely impossible to give an intelligent explanation of the words "oxygen" and "electricity" to students who had never even heard of them. In 1908 Dr. Blauvelt and Miss K. M. Talmage spent a fortnight touring on Amoy Island, holding clinics and magic lantern exhibitions for the great crowds who flocked to all the services. Then she joined Miss Zwemer at Tong-an and again held clinics to which great crowds would come at one time. There was much rain and it often seemed as if visits into the country would have to be abandoned, but Dr. Blauvelt was not easily discouraged and the need was very great. It seemed a very strange providence that

just as she had conquered the language and was doing a very large and important work, she was obliged on account of her health to leave China. She went with Miss Talmage to Toa-bo to see if that change would not be sufficient, but as she did not improve, it was decided that she should return home which she did in the autumn of 1908. It was on the evening of Sunday, September 1, 1912, that she passed away at Saranac Lake, N. Y., after several years of patient, heroic endeavour to conquer the disease which had attacked her.

Evangelistic Work

Evangelistic work in every mission in every decade means all of the mission activities. We arbitrarily classify missionary work under three heads, for convenience: educational, medical and evangelistic. But the purpose of all is the same and their success depends upon their usefulness as Gospel agencies. The preaching of the Word accompanies them all and the influence they exert toward Christian living is the standard by which they must be judged.

Yet there are specific efforts put forth on the mission field which deal not with the development of the mind nor with the healing of the body, but with the awakening of spiritual life. This form of effort has to do with the soul, the spirit, and it depends upon the use of spiritual means. Prayer, the lever, Faith, the fulcrum, God, the power, are the means employed.

There developed in the Amoy Mission in this decade a deep feeling of dependence upon prayer. Its power to move men, to work miracles in the spiritual life of the Chinese, had been proved over and over again. When the influence of men and institutions was at its lowest ebb, when the powers of evil and superstition and idolatry were at their height, would come the still, small voice in the heart of some hardened sinner and light would suddenly flood the life. Were this not true, depression and defeat would be the portion of every Christian missionary in Asia.

FUKIEN PRAYER UNION.—The Fukien Prayer Union had been formed in the previous decade and its beneficent effects had been felt in the schools, hospitals and churches. Many conversions had followed upon united prayer. The results could be attributed to the work of the Holy Spirit alone. For weeks at a time meetings were conducted in various centres, to which the Chinese Christians flocked. The conviction had grown that God was working in a marvellous way among missionaries, pastors, preachers, colporteurs, lay workers, church members and the pupils of all the schools.

In 1909 the Rev. F. B. Meyer visited Amoy and held a series of evangelistic meetings. These were held in the large London

Mission Church on Kulangsu three times a day, the third service being a Chinese prayer-meeting. The results were astonishing. Thousands flocked to the meetings from Amoy and from the district churches. Not less than one thousand persons crowded into the house at every meeting. The hymns, the prayers, the preaching were evidently from hearts prepared to receive the Pentecostal flame. The power of the Holy Spirit was present. No one could doubt it. From these meetings in Amoy there swept out into the villages a stream of spiritual blessing that was seen in the remotest towns.

It was just at this time that there occurred one of those remarkable answers to prayer which have amazed the Church in all ages in spite of the fact that every affirmation of its Creed begins with the words, "I believe."

In the Tong-an district there was a village with a dreadful Chinese name and a still worse reputation. Robbers and violent men dwelt there and carried on their desperate feuds and depredations. Among the most violent and evil of them was a man named Beng-to. The crisis of all the quarreling and hatred came one day when his father and elder brother were killed. The Ancestral Hall of the village was full of gun shot, homes were broken up and destroyed, life was no longer endurable and Beng-to, with his mother and younger brother, moved away.

Beng-to was led to Tong-an, where he became a Christian. At once he appropriated to himself and to his needs the power which he was told resided in prayer. With the faith that takes no account of life or death or principalities or powers, Beng-to prayed that his mother and younger brother and his ancestral village might be saved. One day a part of his prayer was answered when his mother and brother joined the Church. Beng-to, with reinforced faith, continued to pray. He was an elder in the Tong-an church by this time and he besought the Lord to give him the village of his birth, the place where his ancestors were buried. "Give me my village, Lord," prayed Beng-to with all his might. Was not his new God a God who answered prayer? Beng-to believed that, for his sake, God would not destroy his ancestral village.

One day one of the Christian preachers said, "Let us go and see this village of Beng-to's. God may have a message for it, bad as it is." So they went.

Astonishing! It did not seem to be a bad village. The people in it hurried to hear the truth. The Ancestral Hall was packed at every meeting. Five hundred men, women and children gathered in it to hear the Gospel. "You have been long in coming," they said, "let us now reform."

That day a set of rules was posted up forbidding robberies and feuds and fighting and opium smoking and selling, and exhorting to peace and good-will. It was the new doctrine. The village was eager for the Gospel and from that day Christian meetings were held every week in the Ancestral Hall where once Beng-to's ancestors had been worshipped. A great number of men and boys attended Sunday School regularly and Miss Zwemer and Miss Duryee held women's meetings. Twenty of the brightest girls in the village were selected by the village fathers to go to the Tong-an Girls' School. When an old man, a sorcerer, opposed this sudden change, the men of the town said to him, "If you insist upon keeping the idols, will you guarantee that our children will be well brought up and our village changed from a wicked place to a good one?" And the sorcerer held his peace.

A whole village turned from idolatry to Christianity. This was a new thing. Hitherto the fruits had been gathered slowly, one by one. What was the meaning of it? Beng-to knew.

THE HEAVENLY FOOT SOCIETY.—In the summer of 1912 some of the business men and Christian people of Chiang-chiu became convinced that there should be a movement to encourage anti-foot-binding among the women and girls of that region. Accordingly, after considerable discussion, they organized what was known as "The Heavenly Foot Society," an organization which had already become popular in other places. A large meeting was held at which as many as seventy women appeared, to show their interest and approval; a young woman of great decision of character was elected President and in a short time the Society was exerting a marked influence in the Chiang-chiu district. Miss Morrison and Mrs. Fahmy were both greatly interested and did much to encourage the Chinese women in their efforts to emancipate their sisters from this evil. The object of the Society was primarily to discourage foot-binding but it also sought to improve the moral and spiritual condition of the women who, it was hoped, might, through its influence, come to realize the benefits of Christianity. Several women from the families of the military mandarins joined the Society and one of them even read a paper on the evils of foot-binding. The value of education for girls was also dwelt upon in the meetings and committees were appointed to visit in homes where many were persuaded to unbind their own feet and the feet of their little daughters. This Heavenly Foot Society, while not intended in the beginning as a distinct evangelistic agency, yet so aided by its influence the other evangelistic work which was being done that it deserves a place in the list of those wide and varied movements all of which tended toward the opening of a new day in China.

WOMEN'S CONFERENCE IN SIO-KHE.—In October 1913, Mrs. J. H. Snoke invited the women of the Sio-khe Church to her house with the idea of interesting them more keenly in the work of praying and laboring for the conversion of others. Fifty women accepted the invitation and Mrs. Snoke explained to them her purpose in calling the meeting. She requested all who could read to pledge themselves to read carefully the Bible every day and to pray definitely for the conversion of some one whom they knew to be unsaved. Those who could not read were asked to pledge themselves to pray.

In 1914 a great General Convention for the women of the Sio-khe District was held, with an attendance of from fifty to seventy at the morning sessions and of from seventy to ninety in the afternoons. The meetings were attended with marked results. Missionaries and Chinese Christian women took full part and many subjects were freely discussed which the women had never heard of a decade or two before. One of the teachers in the Sio-khe Girls' School conducted a meeting for the consideration of such subjects as "The Responsibility of Parents toward their Children in Teaching Them, Training Them, and in Offering Them for God's Service." Helpful talks on "Sanitation" and "The Care and Training of Children" were given. The outlines of all talks were placed on the blackboard for copying by the audience and at the end of each discussion a practical application of each subject was made by the one who had presented it.

On the last night of the Convention Mrs. Snoke spoke briefly on all the important thoughts which had been brought forward in the course of the four or five days' meetings. There was spirited singing of hymns and instant response to every invitation to pray. Sometimes two or three were offering prayer at once. There could be no doubt that the quickening power of the Holy Spirit was there in large measure and all felt that God had been with them in the Convention. The most marvellous thing of all was the fact that in this backward district such a Convention for women could be held.

MISS ELIZABETH M. CAPPON.—Miss Elizabeth M. Cappon, from 1891 a devoted missionary of the Woman's Board in the Amoy Mission, died on December 18, 1909, at Holland, Michigan.

Miss Cappon's name is inseparably associated with the work in Chiang-chiu, in which important centre she was practically the pioneer. Living in two small rooms in the church compound, intended only for a temporary lodging place for a visiting missionary, she cheerfully suffered untold inconveniences and even hardships until the Woman's Board provided the comfortable ladies' house now occupied by its women missionaries. She organized the small

day school for girls which was destined to develop into the Chiang-chiu Girls' School; she undertook long journeys into the surrounding district; she gave much time and thought to the local church and she spent herself and her time diligently in the work of establishing in Chiang-chiu the Kingdom to which she had dedicated her entire life.

She bore the heat and burden of a day when both were very taxing to physical strength in China and left behind her a record of work well and nobly done which will long endure.

MISS ALICE DURYEE.—On January 26, 1911, when on her way home from China for a much needed rest and change, Miss Alice Duryee passed from earth to heaven. She had gone out to China in 1903. Her sister, Miss Lily N. Duryee, had already been nearly ten years in the Amoy Mission when her sister joined her and together they were taking a large part in the educational and evangelistic work. Daughters of the Rev. Dr. and Mrs. William R. Duryee, they had a rich inheritance of interest in foreign missions and an unusually fine equipment for it.

A graduate of Smith Colllege in the Class of 1902, Miss Alice Duryee was specially fitted to acquire the language, in which she made such rapid progress that she was able to do effective missionary work when she had been but one year in China. She took an intense interest in individual cases and kept a card catalogue of the women with whom she came into contact. In addition to her work for women and girls she had the oversight of a Boys' School, a list of whose pupils she kept ever at hand that she might visit them in their homes. Every morning found her at her task of teaching in the Chinese language in the Girls' School lessons for which she had to make very careful and laborious preparation. Often after the lesson was over she would sit down to talk with the girls about the things of Christ.

Added to her constant work on the field was a deep sense of responsibility toward the Church at home. If it knew more about the work, it would do more for it, she argued. The years of her stay in China are enriched by many letters from her pen which threw light upon the efforts that were being put forth there and did much to rouse the interest of people at home. To the Young Woman's Branch of the Woman's Board, of which Branch she was a member, her last letter was written.

A beautiful Memorial Service for her was held in the Tong-an Church on February 12, 1911, in which touching incidents of her ministry were recited by the Chinese all of whom felt that they had lost not only a beloved missionary, but a dear personal friend.

MRS. J. V. N. TALMAGE.—On the morning of October 11, 1912, Mrs. J. V. N. Talmage rested after forty-seven years of

almost continuous work in the Amoy Mission. For nearly ten years she had suffered from bodily weakness which compelled her to spend days and sometimes weeks in bed, her body racked by paroxysms of pain. In her room it became the custom for members of the mission to gather and many were the prayer-meetings held there, full of blessing and inspiration to those who were privileged to take part in them. Although her whole life had been spent in devoted service for others, it was often said of her that her last seven or eight years were as valuable to the Mission and to the work as had been the previous forty years. The lessons of love, patience, courage and cheer which were learned at her bedside reached out far beyond the walls of her room and touched the lives of many whom she could no longer meet face to face.

Mrs. Talmage translated many valuable books and tracts and leaflets into Chinese; she edited a Church paper; she conducted the work of the Charlotte W. Duryee Bible School almost to the end of her life and through a period of almost fifty years she gave herself unsparingly to the work for women and children in the Amoy Mission. No one could know the true length, breadth and depth of her service to the Mission, to the Woman's Board, to China, to the Church, to her Lord whose Will it was her constant purpose to fulfill. It was fitting that her funeral service should be held in the largest church on the island, but even that could not contain the throngs of Chinese who gathered to show their love and reverence for one who had spent her entire life in their behalf. As also seemed fitting, the greater part of her funeral service was conducted in Chinese. Accompanied by the whole community that loved and honored her, she was laid in the little mission cemetery by the side of her old friend, Pastor Iap, who had preceded her but a short time before to that quiet resting place. The Church at home, the Mission on the field and the thousands of Chinese Christians who called her "Mother," thank God upon every remembrance of her.

THE ARCOT MISSION

THE JUBILEE, 1905.—The fiftieth year of the Arcot Mission ended in 1903, but preparations for the suitable commemoration of the Jubilee were not completed until January 1905, when a Deputation from the Board of Foreign Missions and from the Woman's Board arrived in Vellore, the central station of the Mission, where the Jubilee celebration was to be held.

The Deputation consisted of the Rev. Dr. Mancius H. Hutton, President of the Board of Foreign Missions and Mrs. Hutton, the Rev. Dr. Henry N. Cobb, Secretary of the Board and Mrs. E. E. Olcott, Secretary for Arabia of the Woman's Board.

The elaborate programme of the Jubilee included a Workers' Conference, a series of Students' Conferences and a Historical Commemoration covering the entire period of fifty years and embracing all the different forms of mission work. The occasion brought together representatives of nearly every Mission working in South India and was also largely participated in by the English community in the midst of which the Arcot Mission is placed.

The Jubilee exercises were held in a large Jubilee Pandal, or Tent, erected in the compound of the Elizabeth R. Voorhees College and those which marked the great day of the celebration lasted from nine o'clock in the morning until midnight. An Historical Address was made by the Rev. Dr. J. H. Wyckoff and papers were presented by different members of the Mission upon the Native Church, Evangelistic Work, Educational Work, Medical Work, Literary Work and Native Societies.

A paper dealing with Women's Work for Women in all these fields of endeavour was presented by Miss M. K. Scudder, who, in her address, gave a remarkably clear and comprehensive survey of what had been accomplished, up to the year 1905, by women for women in the Arcot Mission.

What, asked Miss Scudder, had made it possible to develop the work detailed in her paper? Her answer was, "Consecrated women, moved by the Holy Spirit—the Woman's Board of Foreign Missions and through it the women of the Church at home. But for their intimate knowledge of the work and its needs, their sympathy, their letters, their prayers, their earnest and unwearied efforts in our behalf, in untold ways, their cordial response to every appeal, the work could not have been accomplished."

Educational Work

CHITTOOR GIRLS' SCHOOL.—The year 1905-06 in the Chittoor Girls' School was one of quiet, steady endeavour, with forty-six girls in the Lower Secondary Department. The school had just sustained a great loss in the resignation of Sellamal, the Christian teacher who had been for nine years the efficient Head Mistress. Sellamal's record was one of exceptional devotion to duty and of great ability as a teacher, but her father and younger sisters were impatient for her to marry, urging that, unless she did so, she compelled her younger sisters to remain unmarried, it being contrary to Eastern etiquette for the younger to be married before the elder. One is reminded of Laban's subterfuge in substituting Leah for Rachel and of his rebuke to Jacob, "It must not be so done in our country."

Though Sellamal begged her father to allow her to remain another year in the school, he refused to yield and she was married

to a man whom she had never seen, from which we do not fail to observe that the Indian Christian had not, as yet, reached the highest degree of enlightenment in his treatment of *his females*.

It was a hard struggle to produce high ideals of Christian living, yet there was much to encourage one in the development of these Indian Christian girls. Great interest was shown in the study of the Bible, prayer was the constant resource in every time of difficulty and one could not escape the conviction that these Eastern Christian girls took a far more serious view of their religion than is usual with Western girls. They accepted it as a *real* support in time of need and did not hesitate to claim for themselves in their daily lives all its benefits. Especially did they depend upon the power of prayer both for themselves and others. With confidence they asked prayers for fathers, mothers, brothers, sisters. One girl asked the prayers of the school for a drunken father and night after night the whole school knelt in prayer for this man. One after another their petitions went up that he might abandon his drinking and become a Christian. When word came that he had been converted during some special evangelistic meetings, the whole school knelt in glad thanksgiving, but there was no indication that any one felt surprise. They took God at His word. Any one who has ever worked among Oriental Christians must have been impressed with the more literal interpretation among them of The Word and a greater actual belief in its power. In this fourth decade the girls were seen to be more self-reliant, more independent, more ambitious for preferment. They could be allowed greater freedom because they knew better how to use it. In the early days of the "Female Seminary" there was no such thing as an educated, unmarried girl earning her own living. All of the girls in those days and in much later days were married in "batches" to husbands picked out for them by the managers of the schools. It would have been thought a bold procedure in even the second decade of the Woman's Board for a girl to object to the husband selected for her. Now it was no longer an unheard of occurrence for a girl to intimate that she was not entirely satisfied with the man suggested for her. There were dozens of unmarried girls supporting themselves as teachers in the schools, or as workers in the Lace Class, or as nurses in the hospitals. They were valued workers, behaving with modesty and dignity, some of them maintaining themselves for years before they assumed the bonds of matrimony. In former years only elderly or middle-aged widows could undertake Bible or Zenana work. Now young married women were doing this work acceptably in many stations, having gained the respect and confidence of the communities in which they lived. Christian

women were taking a large part in Church work, holding office in various societies; their opinions were being asked and considered when given, most potent proof of a new day; they were taking their place beside their husbands as *equals*. To all this the education and training received in the boarding-schools were the great contributors. The schools were expensive, but they yielded results.

NORMAL TRAINING SCHOOL.—At the beginning of this decade there were twenty-one girls in the Training School preparing to become teachers. The new building furnished by the Woman's Board was a joy to all. An unusual feature was the fact that three young married women were studying in the school and that, for the first time in any of the mission schools, there was one private, independent pupil who came without aid from either the Mission or the Government. Of the nineteen candidates for the Government Examinations at the beginning of the decade, fourteen passed, while in the Uniform Bible Examinations the Normal School girls took all the possible prizes. Some of the girls found the Training School difficult as it offered only courses in school methods and organization, in which the students were required to use their brains rather than their memories.

According to the revised Government Educational Rules the Primary students were now obliged to take two years of training. The curriculum had been enlarged and the standard raised. This naturally diminished the numbers in the Training School which admitted only the most capable girls. The courses of study included, besides the ordinary branches, nature study, elementary science, drawing, kindergarten, needlework and methods of teaching all those subjects. Drawing received special attention and some of the students developed into very fair artists. Saturdays were devoted to drawing illustrations for stories and Bible lessons and some of the sketches were very creditable. Drawing from nature was also practised. It was interesting to note the progress made in the standard of female education. In the past ten or twelve years two hundred students had graduated from the Normal School. In the early years the students of Primary grade had greatly exceeded in number those of the Lower Secondary grade. In the later years there were three times as many Secondary grade students as there were Primary, showing that the standard of work in all the girls' boarding-schools was steadily rising. More and more stress was being laid on intelligence and aptitude to teach. Mere rote work was being condemned. The girls found the sciences difficult, but they made remarkable progress in drawing, manual work having for ages been cultivated in India.

In the last year of the decade every student was again successful in the Examinations. No other school for girls in the Presidency could show such good results. The students who had gone out were teaching in other schools and the record of the ten years was one of unbroken success and prosperity.

RANIPETTAI GIRLS' SCHOOL.—In this decade Miss Alice Van Doren succeeded Miss M. K. Scudder in the management of the Ranipettai School. The number on the rolls at the beginning was seventy-three, besides whom there were ten orphans who had their home in the school. After all is said one can but feel how impossible it is to put on paper the experiences of even one year in one of these schools. One must be on the ground to watch the growth in character, to see faces at first dull and lifeless become eager and happy, to see indifference change to interest. Miss Van Doren found that many an uninteresting girl became attractive in the atmosphere of the school. Sometimes she had the great joy of receiving girls who but for this school would certainly have been doomed to lives of shame. One child ran away from her home and walked thirty-six miles to get to it. Others were rescued by the hospital and placed in it.

One of the most lovable children in the Ranipettai Girls' School at the beginning of this decade and one who gave the brightest promise for the future was a little convert from one of the Hindu Girls' Schools, showing that one must not underestimate the value of these schools as evangelistic agencies. In the boarding-schools all the conditions are different. Here the children are in the hands of the missionaries to teach and train. If asked what is the chief characteristic of the Indian girl one would probably say obedience. Heedless and careless in many ways, they are seldom disobedient, a valuable characteristic and one which needs to be cultivated, for they will need it in their future homes. Paul's injunction that wives be obedient to their own husbands meets with ready acceptance in India where it had been the law of the family for ages before Paul was born. The aim of the schools is to develop gentleness, courtesy, thoughtfulness for others, in the hope that some day these qualities may so commend themselves to all as that all shall practise them and the old code of the law of obedience be done away with.

The Government was constantly introducing practical lessons in the knowledge of daily surroundings into these Primary Schools. Civics, zoology, nature study, hygiene as applied both to the body and to the home, practice in the use of weights and measures in bazaar transactions and the art of raising vegetables and plants were subjects required in the school.

The year 1914 recorded the greatest advance ever made in the history of the school. Application was made to the Woman's Board that the Chittoor and Ranipettai Schools might open a High School Department and although the outlook at home in that year was depressing, the Board gave its consent. This meant the laying of foundations upon which later years were to build. Infant and First Standards were opened, taking in as day scholars the Christian children of the town and these, with the new boarders admitted, raised the strength to one hundred and twenty-six, the highest in the history of the school.

Plans and estimates for a second story to the school building were in progress and great hopes were entertained for a more rapid development in the mission of education for girls. Because of these plans with their far-reaching outlook, great emphasis was laid upon the teaching of English and with new text-books and increased hours devoted to teaching, a great advance was made. Miss Van Doren herself gave five hours a week to teaching and expressed it as her opinion that every educational missionary should do a definite amount of teaching, as affording a basis of personal knowledge and direct contact which no mere supervision could give. Three of the most promising Chittoor girls were sent to Madras for further study, to prepare them for higher grades of teaching and as a result of all these wider plans a new spirit of industry and co-operation prevailed among pupils and teachers.

In all this development the spiritual side was not overlooked. While the emotional element always runs higher in the Eastern than in the Western girl, the results of a series of evangelistic meetings in the school were distinctly practical and without emotional display. Ten of the older girls joined the Church, a spirit of earnest prayer prevailed and among staff and pupils there was steady growth in Christian character and helpfulness.

MADANAPALLE GIRLS' SCHOOL.—The permanent Principal was now Miss Henrietta Wynkoop Drury, a graduate of Vassar College, and an invaluable addition to the educational staff of the mission. Under her care the school was one of a very few to be recognized by Government as a full Lower Secondary School, the only one for girls in the four adjacent Telugu districts. This meant that girls graduating from this school were eligible for entrance into High Schools for advanced education and it marked a long step in advance in the education of girls on the Telugu plateau, hitherto regarded as a backward district. The girls who were sent away for continued instruction and training maintained high rank in their studies and several of them outstripped all competitors. The course of instruction included the

three R's, English, Bible, History, Geography, Domestic Economy, Sewing, Drawing and Drill. The lower classes were taught Kindergarten and Object Lessons, which trained them to observe familiar sights and to be intelligent about them. They did some brush work also which they hugely enjoyed as it gave play to a child's inherent love of color. The babies—for they were scarcely more—were captivating with their little pig-tails and solemn eyes, as they sang their little songs about a palm tree or a kitten and told the kindergarten tales they had learned. One's heart leaped up to behold childhood in India made happy and normal.

While the educational work advanced steadily in quality, religious instruction was not neglected. Miss Drury taught the Bible to the Third and Fourth Form girls, striving to make their appreciation of its teachings less formal and more practical. There were daily prayers and silent hours and the prayer-meetings for the older girls, to keep ever in mind the importance of the spiritual life.

English had now become much more a part of the girls' vocabulary than ever before. Even the little Infant Class children could use simple sentences about ordinary things, which meant that in the future they would be more at home in the language than were their big sisters. The work of the teaching staff was of high quality, several of the teachers, pupils of the school, having received their training in Madras. The Inspectress of Schools said she wished she could secure some of them for her own Government schools, the sincerest praise she could have given. The teachers found great help and inspiration in the Teachers' Association, which comprised all the teachers of all the Boys' and Girls' Schools in Madanapalle. A model lesson was taught on some appointed subject, the members criticized, commending the good points and mentioning the poor ones and thus the teachers learned the best way of presenting a subject to the children. Papers were read on subjects of school interest and the Association endeavored to give real and practical help to its members. All this may sound very trite to an American reader, but to one who knows the status of female education in India fifty or even twenty-five years ago, it sounds very like a miracle.

The great event of the year 1911-12 was the presence at the annual prize-giving of Miss Lawrence and Miss Nash. To have with them the Home Secretary of the Woman's Board who had for so long upheld the home side of the work, was an inspiration and the girls who took part in the exercises showed that they felt it. At the prize-giving in the following year the Misses Olcott, Brayton and Mann gave great pleasure by their lively

interest in everything they saw and still later Mrs. Norris and Miss Bussing brought the encouragement which the members of the Woman's Board were ever ready to bestow. These visits, with the extended stay in the mission of Miss Van Nest and Miss Dodd, brought the Arcot Mission into very close relations with the Woman's Board.

In 1914, the closing year of the decade, Miss M. K. Scudder, one of the school's earliest and most devoted missionary managers, was in charge. She likened the congestion in the school building then to that of the old woman who lived in her shoe, for she had to crowd ninety-four girls into a hall-way and five rooms, some of them very small. So out of doors she sent them whenever she could. Drill and Calisthenics were held under the spreading, glossy leaves of a great Java fig tree, planted years before by the far-sighted Dr. Jacob Chamberlain. Many of the girls were sleeping in open verandas where they lay on their fifteen inch wide mats, two rows deep, with an aisle down the centre. There we must leave them, growing in character, in bodily and mental and spiritual strength, preparing for the day when each one should go out, a Light Bearer, into the towns and villages of the Telugu field.

HINDU GIRLS' SCHOOLS.—In these schools the problems remain the same from year to year and from decade to decade. How to arouse in the parents a greater appreciation of the need and value of education for their "females." One longs with all one's soul for the day to come in India when its girls shall cease to be "females" and become *women.* When that day comes, when all over the land you shall hear no longer the belittling phrase, "our females," in the mouths of its educated men, it will mark the dawn of a new era in the lives of its women. Again there is the old problem of how to keep the girls in the school long enough, once you have got them, to really make an impression on them. This was being done rather more successfully with each succeeding decade, but it was still being done very imperfectly. By dint of having the older girls taught English and fine hemstitching and simple fancy-work, one might manage to get a half dozen of them into the first and second forms of the Lower Secondary grades, but to *keep* them there required such constant manipulation, not to say *intrigue,* of one sort and another, on the part of the manager, that one could never feel sure that the results were worth the effort. The greatest problem of all, however, was always how to get and keep good, conscientious, efficient Christian teachers; how to make the Hindu Girls' Schools exert a genuine Christian influence over the children in them; in short, how to make these schools *do* what they professed to

MRS. JOHN SCUDDER
Sixty-four Years a Missionary

DR. MARY RAJANAYAGAM
First woman physician in Arcot Mission

do. What was needed was a young woman missionary trained for educational work who could give her whole time to it, who could and would teach in the schools herself, thus getting into close contact with the girls, visiting them in their homes and getting to know them as the teacher knows her girls at home. The daily presence in the schools of such a missionary would be an incalculable blessing to them, not alone in its direct personal influence upon the girls, but in the helpful and stimulating effect it would have upon the teachers. There are no girls anywhere in the world more lovable, more responsive, than are these shy little creatures in the Hindu Girls' Schools, once you have won their confidence and they have grown accustomed to your presence. One can but be deeply touched by their sweet, affectionate ways, their eagerness to learn, their pleasure in being noticed and encouraged. One who had the time to know them intimately would have a rich reward in not only their love and devotion, but in their blossoming and growth under the influence of Christian instruction. If heredity counts for anything, these little Hindu high caste girls ought to have in them the making of a very superior type of Christian womanhood.

We can never forget an occasion in Vellore, near the beginning of this decade, when the possibilities of reaching these little high caste Hindu girls were revealed as by an unexpected illumination. We were invited to attend the festivities following upon the marriage of one of the Brahmin girls in one of the schools and we accordingly drove to her father's house about six o'clock in the evening. The street in front of the house had been converted into a reception hall, with covered archway, curtains, rugs, divans and couches and a large crowd was collected. We sat down on a couch in front of the doorway, while the loudest drum in the world beat a welcome into our deafened ears. To our surprise and pleasure we were soon surrounded by a large group of little girls from our own Hindu Girls' Schools and never did children show more childlike joy and delight. They crowded close to us, asked all the questions, possible and impossible, that could be thought of, told us who they were, demanded to know all about our own children and chattered away like a flock of little birds. It was delightful to see them so natural and spontaneous. Then they sat down on the rugs at our feet and at a suggestion from someone in the audience they began to sing. Action songs, lyrics, hymns they had learned in Sunday School all followed one after the other without a pause. Someone asked for an English song and at once there rang out on the evening air, in that strange Brahmin setting, the words of our own sweet children's hymn, "Wonderful Words of Life." How wonderful

it really was they little knew. The thing that we could not fail to know was that the Hindu Girls' Schools were silently, slowly, imperceptibly almost, but surely breaking down the middle wall of partition between those children and us.

What we also knew, alas, as they did not, was that when the next "cut" came from the Church at home, those little girls would be the first sacrifice offered by the Mission on the altar of Retrenchment.

Medical Work

MARY TABER SCHELL HOSPITAL.—With Dr. Ida Scudder and Dr. Louisa Hart both in the Mary Taber Schell Hospital at the beginning of this decade and with Miss Lillian Hart, a trained nurse, superintending the hospital and training the staff of Indian nurses, the outlook for medical work for women and children in the Arcot Mission was very bright. The decade ushered in a period of great expansion in medical missionary work and laid the foundations for a development which was later to extend not only from one end of the mission to the other, but far beyond the bounds of the mission.

But it was too much to expect that Dr. Hart and Dr. Scudder would be free to help each other for any great length of time. The one or the other was constantly called away from the hospital to attend serious cases elsewhere. Their furloughs never coincided, so that when one was on the field, the other was often taking her furlough at home. Nor was Miss Lillian Hart to relieve them long by her presence and skill. The strain of the Indian climate proved too much for her strength and she was compelled to return home, her place being supplied for a time by Miss Hawley, a volunteer worker, and later by Miss Delia M. Houghton.

In the early part of the decade a little less than half of Dr. Hart's time was spent in Vellore. About one-sixth of it was given to the hospital work in Ranipettai, to which she had been originally assigned and often as much as three months at a time would be given to attendance in various mission families where her presence was needed. This left Dr. Scudder much alone in Schell Hospital.

One of the first and most important principles acted upon by Dr. Scudder from the very beginning of her medical work in India was that of the absolute necessity of training young native women assistants, compounders and nurses, contemporaneously with the development of her work. From the moment she assumed charge of the hospital she surrounded herself with a corps of native helpers, a few with slight experience, but most of them entirely untrained, out of whom she managed with

extraordinary skill to produce in an incredibly short space of time a fairly well trained staff. Possessed herself of great personal magnetism and a large vision of the possibilities of her work; a tireless worker; a conscientious student of the latest medical books; having a passion for medical missionary work which dated from her early girlhood in India; with an indifference to personal fatigue and inconvenience which led her to appear in her hospital at all hours of the night to see how this or that patient was doing; with a presence that inspired confidence, a smile that cheered and a hand which every woman in the hospital pronounced "a good hand"; with a dependence upon prayer far greater than her trust in her own medical skill; it was inevitable that large results should follow her ministry and that her name should become widely known.

Some of the cures which were wrought by her scrupulous attention to detail and her personal devotion to every serious individual case were remarkable. In the course of one or two years five severe cases of tetanus were discharged cured. Great courage in the practice of new methods was one of her strong professional assets. Reading in one of her books that the focussing of rays of light upon a cancer had produced good results, she at once arranged a series of burning glasses in such a way as to bring the rays of direct sunlight to bear upon a cancer of the face, with a marked improvement in the condition of the patient. Her fearlessness and skill in operations, her optimism in even apparently hopeless cases, her supreme faith in the power of prayer to finish the work when skill could do no more, were her powerful and constant allies.

Nor should it be forgotten that by her side was one who removed from her shoulders every domestic burden, who followed up her every case with loving care and prayer, who did for her the thousand unnamed services which only a mother's love and a pioneer missionary's knowledge could supply. In Dr. Scudder's mother, Mrs. John Scudder, lay one of the greatest sources of her strength, one of the most powerful aids to her success.

The hospital wards were soon full to overflowing. When the beds were full, the patients begged for space on the floor or even under the beds. Mothers began to realize that they could trust their little children to the hospital staff and that they often recovered more quickly when so left. Surgical and maternity work presented the most serious difficulties as the danger of infection was very imperfectly understood even by the hospital staff.

Those who read this account of the Mary Taber Schell Hospital will, in thinking of its dispensary, imagine the kind of

orderly, quiet American dispensary, where a clerk receives each new arrival, gives her her number and directs her to a door where she is to sit down and wait her turn to be seen. That is not the Indian dispensary. Although someone gives out the numbers, she usually gets them mixed, or the people rush by, four or five at a time, before she can give them out, often an entire family with the patient, so that it is difficult to find out who is really the sick one. While someone is trying to keep order at one door a whole flock of white robed Mohammedan women will slip in through another door, for they are *gosha* and must not be seen by any but the Doctor Lady. At the height of the morning one hundred women and children may be waiting and the Doctor's nerves are pretty well tried by the time all their ailments have been diagnosed and prescribed for. Often the reply to instructions is: "We are only women. How can we understand and remember what you say? Come and talk to our men." And the Doctor must leave all the waiting throng and go out to rehearse to the men of the family the diseases of their women and the remedies.

No other work appeals as does that for the poor little child mothers. Often a tiny, delicate, undeveloped little girl of eleven or twelve will be brought in to have her lifeless little baby taken from her. It is usually impossible to save these little lives and the tiny child mothers, scarcely more than babies themselves, are sad and pitiful as they caress the lifeless little forms that they have brought into the world. One knows the full meaning of "the horror of great darkness" then as never before.

The Wayside dispensaries attracted great crowds. Dr. Scudder had been presented with a Ford car and once a week she went out in it, taking with her a nurse and medicines, to visit the Gudiyattam dispensary. Her appearance along the road was the signal for the lame, the halt and the blind and all those afflicted with any sort of ill, to flock across the fields from their villages to the wayside along which they knew she must pass. Blind eyes would be turned up, crippled hands and feet held out and the thousand and one diseases of India exposed for the Doctor's "good hand" to heal. Operations were performed at these Wayside clinics which it seemed that neither surgical skill nor the prayer of faith could possibly bring to a prosperous conclusion. All the villages within ten miles of Gudiyattam furnished cases for the Wayside dispensary and after that there was the long day at the Gudiyattam dispensary itself. It was an exciting but a strenuous life. On one of the hottest days of May, the hottest month of the year, Dr. Scudder was leaning back in her motor on her return trip, thankful that the work was over for that week,

when a man was seen hurrying across the fields. He had a fearfully infected hand, his arm was swollen to the shoulder, he had a high fever and was suffering intensely. There was but one thing to do, and choosing a spot by the roadside for an operating table Dr. Scudder set to work. Her chauffeur, who did not even know how to find the pulse, was entrusted with the chloroform. Dr. Scudder sterilized her instruments, directed everybody to pray who was not working, and operated on the worst hand she had ever seen. She had little expectation of ever seeing the man again, yet on her next visit there he was, holding up his poisoned hand and arm in a glad mixture of gratitude and triumph.

In the closing year of the decade the Mary Taber Schell Hospital passed through various changes, but they all meant progress. There were more patients, more operations, more fees than ever before. The Gudiyattam and Wayside dispensaries had to be closed for awhile because Dr. Scudder could not be spared from the hospital. Then came Dr. Lilian Cook from Scotland, full of enthusiasm and energy and skill and great was the relief. As Dr. Scudder looked now to the future, she felt that the Schell Hospital must be moved to a larger, quieter, more airy place than its original site in the town. Money came in slowly and she felt the fearful gap between the *is* and the *might be*. In 1908 she had been given permission by the Woman's Board to try to raise an endowment fund for the hospital, but this was up-hill work. One day two poor, ragged, forlorn old women who had been patients in the hospital and who had there for the first time in their lives known a bit of love and sunshine, came in to see her. They were radiant and smiling and evidently something was making them very happy. Tied up in an old rag they had the equivalent of sixty-five cents in copper coins. They had heard that their "Doctor Missy" wanted to build a new hospital and they presented to her their contribution toward the new building! A few more of *such* gifts and the endowment would be secured.

TINDIVANAM DISPENSARY.—In this decade there was an intermission of six years in the work of the Tindivanam Dispensary, when the Rev. and Mrs. Walter T. Scudder were stationed in Ranipettai and there was no physician in Tindivanam. On their return Mrs. Scudder reopened the dispensary in the old quarters, a go-down at the end of the bungalow kitchen. A well trained nurse from Schell Hospital was a great help and from the moment the dispensary was reopened, the patients again flocked to it. The treatments for one month averaged nearly six hundred and in that time more than two hundred visits were paid. In the year 1911-12 the total number of treatments in

dispensary and homes was 5,578. In October 1912 Mrs. Martha B. Norris of the Woman's Board laid the cornerstone of the new dispensary of which Mrs. Scudder had long been in such need. Several bricks were laid by different representatives of the various classes of the community, Christian, Mohammedan and Hindu. Miss Sarah A. Bussing, in the name of the Young Women's Committee, which supported the dispensary, also placed a brick. Mrs. Scudder greatly hoped that the building would be completed and opened by April 1913, and while that could not be accomplished, yet at the close of the decade the building was finished and everything was ready for progress in the new decade. Several patients could now be taken as in-patients. Although the dispensary had been opened eleven years before, it now for the first time offered a reasonably complete equipment for medical practice. No fewer than five or six thousand persons could now be reached with medicines and the Gospel while hosts of minor ailments could be treated. People came for prescriptions and stayed to hear the Bible Story or Lesson. The fear of Western medicine was gradually vanishing from the land.

MARY LOTT LYLES HOSPITAL, 1911.—There seemed little hope that there would ever be enough doctors for the rapidly developing medical work. Dr. Margaret Levick was sent out in this decade, but she became ill after a few months and was compelled to return home. Dr. Hart was being constantly called from one point in the mission to another to attend private cases or to help out in hospital and dispensary work. But for the help given by Dr. Lilian Cook and Miss Houghton, both Dr. Scudder and Dr. Hart must have broken down. It was now more and more evident that the Telugu plateau, subject as it was to terrible outbreaks of plague and cholera, needed a Woman's Hospital and a doctor of its own. The devotion of the Mary Lott Lyles' legacy of $10,000 by the Woman's Board to the erection of the Mary Lott Lyles Memorial Hospital in Madanapalle, in 1911, met this urgent need. Dr. Hart was assigned to it as the physician in charge, Miss Josephine Te Winkel became its devoted and efficient Head Nurse and the hospital obtained at once the confidence and patronage of all classes of the community, doing a great service and exerting a wide influence throughout the plateau. A nurse trained in the Mary Taber Schell Hospital came to the help of Miss Josephine Te Winkel and during its first year the new hospital saw over five thousand different patients and gave out over fourteen thousand treatments.

Dr. Hart had throughout this decade been pressed into Government service in plague work and it now recognized the distinguished service she had rendered by giving her the Kaiser-i-

Hind Medal. It was difficult for her to keep up regular and systematic hospital and dispensary work with these continual calls to service elsewhere. Had it not been for the steady progress in the hospital buildings and for Miss Josephine Te Winkel's practical management it is difficult to see how the work could have gone forward as it did. It ended the decade with the hospital, dispensary and bungalow all completed and occupied, patients coming in steadily and everything promising a still more rapid development in the new decade.

MARY ISABEL ALLEN DISPENSARY, 1912.—The gift of the Rev. Arthur H. Allen of $2,500 to the Woman's Board led to the erection in Punganur in 1912 of the Mary Isabel Allen Memorial Dispensary. A dispensary had been in existence in Punganur for some time, in the care of Nurse Agnes who was assisted by periodical visits from Dr. Hart and Dr. Scudder. In 1911 Nurse Agnes had made nearly seven thousand treatments besides attending to her dispensary patients and calling upon people in their homes. The gift of the new dispensary caused great rejoicing and at once the medical work in Punganur received a great impetus. The dispensary was placed in charge of Dr. M. D. Gnanamoni who, with his second wife, now settled in Punganur.

TUBERCULOSIS SANITORIUM, 1910.—A few years before the beginning of this decade a woman came to Dr. Hart in Ranipettai, complaining of cough and fever and weakness. She was found to be suffering from tuberculosis. This created no little surprise as tuberculosis was then considered a very rare disease in that part of the country. It appeared more and more frequently, however, and upon examination it was found that a very large proportion of the boys and girls in the boarding-schools were infected. The Mission was met with the serious question of what was to be done with these children.

Miss Gertrude Dodd was then visiting the Mission and she at once made a gift of $1,000 towards a Tuberculosis Sanitorium. This enabled Dr. Hart to erect temporary accommodations for about one hundred and fifty patients on the Telugu plateau and for a period of several years, while arrangements for a permanent Sanitorium were being perfected, she ministered to Europeans, Hindus, Mohammedans and Christians alike, thereby saving hundreds of lives.

The Government of Madras eventually gave a grant of one hundred acres of land, Rs. 30,000 for buildings and an annual grant of Rs. 10,000 for upkeep, for a permanent Tuberculosis Sanitorium, about seven miles from Madanapalle on a high and very dry plateau. Various missions in South India, including the

Arcot Mission, contributed generously and the institution at once became a great blessing. The Woman's Board of the Reformed Church has not only made an annual grant in support of the Sanitorium, but has, on many occasions, lent the services of Dr. Hart, to whom its establishment and success were very largely due.

Industrial Work

THE LACE CLASS.—Ever since May 1904 Mrs. L. R. Scudder had been negotiating with Government for the recognition of the Lace Class as a definite Industrial School and for aid towards the new building which was so greatly needed. The members of the Lace Class numbered twenty at the beginning of the decade and the income derived from the sale of the lace so nearly covered the expense for the care of the girls that the school was practically self-supporting. Some of the girls had now been studying for three years and were doing very good work. In January 1906 the school was recognized by Government and placed under Government inspection. The girls all took also the Uniform Bible Examinations and were thus inspired to regular study of the Bible. Government sanctioned the plans and estimates for the "Lace House" and work on the foundation was begun in 1906 and in November of that year the dedication exercises were held and the school moved into its new building, a light, fresh, airy and clean home for the Lace Class. The numbers almost at once began to increase. The new, beautiful room with its many low windows added greatly to the comfort and happiness as well as to the efficiency of the school. Each pupil who completed the number of yards assigned to her to do within a month, received a small monthly stipend of about eight cents, which greatly encouraged perseverance in the allotted tasks. Most of the girls allowed this sum to accumulate until the end of the year when a bright, pretty cloth was bought and taken home for the Christmas holidays. The sale of the lace continued to meet the food expenses of the large class of girls while the skirts and jackets sent out by the Sewing Guild helped substantially with their clothing. Useful and entertaining books were read aloud during work hours by pupils in turn, the teacher often making the lace on the reader's pillow while the latter read aloud. In 1909 there were eleven outside workers in connection with the class. Of these seven had married from the class and most of them were making good use of their occupation, earning from eight to ten rupees a month.

In 1910-11 a friend gave money for an additional room and it became a pleasure to enter the cheerful rooms and to see the

bobbins flying swiftly back and forth under the skillful fingers of the girls. With 1911 closed ten years of the life of the Lace Class. It had begun as a small and weak undertaking, but it had grown steadily and could have grown much faster and larger but for the constant fear that it would overrun its appropriations or outgrow its building. In 1913 there were thirty-eight girls in the class, its usefulness in providing a means of earning a livelihood had greatly increased and the industry was being more and more sought after. A new scheme of remuneration in proportion to the amount of lace made produced greater speed and the extension of the building made more room, so that at the end of 1913 the hope of making the school entirely self-supporting was very close to realization. In 1914 there were forty-three on the roll, while thirty-seven outside workers were earning from thirty-three cents to three dollars a month. The Class produced lace enough to a little more than cover the cost of board and the life in the school of from two to six or eight years was giving all a means of earning a livelihood, grounding them in the first principles of Christianity and teaching them the much needed lesson of the dignity of labor and of true independence.

THE WEAVING CLASS.—The year 1912-13 was one of vicissitude in Palmaner. Miss Julia C. Scudder, practically alone in the station, was surrounded by plague and famine. The Christian community had all been moved into the mission compound to protect it from the plague. Temporary sheds were erected for the people to live in and the elementary school was held in the open under a spreading tree. The church services were held in the mission bungalow and prayers were conducted on the veranda. This continued for three months. It was one prolonged struggle to provide some kind of work for the poor Christians who were in great danger of starving, for famine stared them in the face. No rain had fallen, there were no crops and there was no promise of improvement in the conditions. Alone and single handed, Miss Julia Scudder looked to the Lord as her only refuge. He provided for her in an unexpected way. Just as she was wondering if she could think of some form of industry that might yield a profit, a weaver appeared one morning in search of work and begged to be employed. Immediately the thought sprang up, "Why not start a weaving industry?" The thought was translated into action, a class was formed with the stranger as teacher, several pieces of cloth were made and sold and by the time the rains had come, the weaving industry was well established as a part of the industrial work for women in the Arcot Mission.

Evangelistic Work

That a connected and definite idea may be obtained of the various stations of the Arcot Mission, evangelistic work for women in this decade in each station is briefly described, beginning with the northernmost Telugu field and proceeding southward in the order in which the stations are geographically situated.

MADANAPALLE.—All the work of the station had been greatly interfered with by the prevalence of both plague and cholera. The two Bible Women, Rebecca Souri and Esther Jula, found it impossible to reach as many homes as before. Yet as one followed them into the homes which were still occupied and saw them sitting side by side with young girls, the latter holding the hymn books for them and joining their youthful voices with the aged ones in songs of praise to the Saviour, one felt what a leveler of caste was the Christian religion. Both Rebecca and Esther were welcomed in all these homes. A third Bible Woman, Susanna, worked in the villages where her visits were frequent and very welcome. There could be no question that illness and death on every hand had opened the hearts of the people and that the services rendered by missionaries and native Christians alike in the hours of greatest need had inspired a new confidence and willingness to hear the new religion.

Esther Jula, with a sweet and gentle character as rare as it was lovely, carried on her work until she exchanged it for that of the higher Kingdom. Susanna, though far advanced in years, walked miles daily among the villages, calling from house to house, knowing every one by name, gathering them all to some central spot where she could give them her message.

Rebecca, grown old in a service of more than twenty-five years, went into the zenanas, told Bible stories, distributed tracts and pictures, organized Sunday Schools in the villages and believed with all her heart that some day Madanapalle would become a Christian town. There were altogether six Bible Women in the Madanapalle field with a total of forty-one pupils and with two hundred and fifty houses to be regularly visited. All castes were reached from the Brahmin down to the lowest caste and the outcast. In many of these homes it was found that the women being instructed had been children in the Hindu Girls' School of which they often spoke with real affection as "our school." Several of the women said, "We carry His words in our hearts." In 1907 Rebecca gave up her work and her granddaughter, Selvam, took it up. Selvam had taught for nine years in the Girls' Boarding-School in Madanapalle and it was hard to spare her from that work, but it was felt that the Zenana work, too, needed the best

women. At once she sought out and found the young women who had been taught in the Hindu Girls' School and who had left because of early marriage. These gathered round her, literally hanging on her words as she talked to them of Christ's life, His death for sin, His resurrection. Elizabeth, the wife of a converted Brahmin, had many high caste women studying with her and one old man of a highly influential family said he believed in Christ as the Son of God. He had been led to this belief through his own reading of the prophecies concerning Christ after listening to Elizabeth's lessons with his daughter-in-law.

Punganur in this decade was managed from Madanapalle and there Manoharam, a beautiful Christian character, worked with great method and intelligence. In the Hindu Girls' School, the Mohammedan Girls' School, the homes, the wayside resting places, she was treated as an honored and welcome guest.

These Bible Women reached thousands of hearers in the course of a year and made many hundreds of visits. Another remarkable worker was Milka, who went entirely among the cultivators on the borders of the Madanapalle field. She succeeded in gaining the ear of the people as few women could. Her zeal, courage, mental ability and fine character made her respected by men as well as by women and she had as many of one sex as of the other in her audiences. She compelled the people in the villages to think about Christ as they never had before, deeply impressing all who heard her. One of the Madanapalle Bible Women wrote of the evangelistic work at the end of this decade, "The women have a great desire to learn. Some say that they know Christ's death and resurrection is a true fact and they believe that He cured the sick and raised the dead by a word. They are filled with wonder over these things and heartily confess that He is the true God. Some have a great desire to hear especially about Christ's resurrection and say there is nothing like this in the stories of the Hindu gods. Some say that blessing surely dwells in Him and is to be found in Him. They say caste is merely a man-made custom. Four women have confessed that if Christ is Lord of the heart, that is all that is needed. Nothing else matters."

PALMANER.—When Miss Julia C. Scudder returned from furlough in 1907 she at once took up Zenana and Bible Women's work with one Zenana teacher and one Bible Woman. Twelve pupils began to learn to read and all classes of the community were easily reached, including a number of Mohammedans. Two Brahmin pupils came to the mission bungalow several times a week to be instructed in fancy-work, a proceeding which would not have been possible ten years before, especially as one was

a widow. Formerly she would have had her head shaved, would have worn no jewels or colored garments and would not have been allowed to associate with others. None of these signs of widowhood were apparent and she enjoyed complete liberty. These two young women had been educated in mission schools and their fathers were graduates of Christian colleges. The unusual freedom allowed the daughters was undoubtedly due to Christian education and enlightenment. Both of the young women were much interested in Christianity, asked for Bibles and read them regularly and the widow declared that she would become a Christian if she knew how to leave her family. A Mohammedan woman who had been taught by the Zenana teacher for two years openly declared her determination to become a Christian and asked for baptism. A place for her to work was found in the Mary Taber Schell Hospital in Vellore, where she was baptized and received into the Church under the name of Anna. She made herself so useful in the hospital that she was requested to remain there permanently and she proved herself in character to be of such sterling worth that she was given a Tamil name meaning pure gold.

Charlotte, the Bible Woman, carried the Gospel into the homes, visiting and instructing the women. The small band of Christians, many of whom hardly knew where or how to earn their daily bread, who suffered continually from want and hunger, yet steadily pursued the way of life. As Christian work advanced they became more thrifty and intelligent and, best of all, a spirit of great helpfulness was growing up among the children. Charlotte in one year reached over six thousand hearers. The year 1912 was a time of great illness among the village people and Miss Scudder had practically to set up a hospital in her veranda where in the course of a year she herself treated 874 cases, with only three deaths! During all this time the women's meetings were never discontinued, though often Miss Scudder had to alone conduct the singing, read the Scripture and expound the text. But even so, there were never less than a dozen women at these meetings.

Miss Julia Scudder's motto seemed to be: "Enlarge the place of thy tent; spare not, lengthen thy cords and strengthen thy stakes." She now opened a dispensary in a native house in the town, appointed a Bible Woman to tell in it of the Great Physician who was waiting to heal their souls and with the help of Nurse Agnes and an assistant from Punganur there were treated in the course of nine months nearly ten thousand cases. The operating room was an enclosed part of the veranda and the operating table was a stone slab. But with all the inconveniences

much good was done and much suffering was relieved. Miss Julia Scudder was not a physician, yet she did some surgical work. One day two small boys were playing together and one tore the ear of the other into three parts. Nothing daunted Miss Scudder sewed it together with six stitches without choloroform!

CHITTOOR.—Chittoor was a town of about fifteen thousand inhabitants, but there was but one Bible Woman in it and it was impossible for her to reach all the people in the town, while she could not even touch the surrounding villages. There seemed to be many secret disciples in Chittoor, people who confessed in their hearts that Jesus was the true Son of God but who had not the courage to give up home, husband, children, kindred, reputation and everything that they held dear in life for this new religion. Only when it became a matter of strong conviction could one expect one of those retiring Hindu women to take such a step. It was hopeful to hear so many of them reciting Bible verses, repeating prayers and reading the Bible for themselves. It was encouraging to hear them affirm their belief in the Saviour even in general terms. But one soon realized that the Hindu's conception of sin was a different one from that of Christ. "Yes," said one, "some people do very bad things. I know a woman who took her own infant, cut it up and threw the pieces into the jungle! *She* was a sinner!" Tabitha, the Chittoor Bible Woman, visited in about thirty different homes. One of her pupils, a little widow of sixteen, with long joyless years stretching before her, was learning to read and so gaining a new interest in life.

It was a day of great joy in Chittoor when in 1909 Miss Sarella Te Winkel joined the Arcot Mission and, after learning the language, devoted herself exclusively to evangelistic work. Soon she had more Bible Women working under her and had gained entrance into many homes, in which the friendship of the women was so thoroughly won that she and the Bible Women were often invited into the kitchen, holy of holies in a Hindu home, to talk with the women while they prepared the daily food. This was entirely contrary to orthodox custom and clearly showed that caste in India had become a mere outward shell of observance. The pupils naturally divided themselves into three classes, those who were learning to read and write, those who were learning English and some form of needlework and those who were studying the Bible only. All received Christian instruction in some way. It may be thought that this evangelistic work was after all educational and it would have been very easy to make it entirely so. But the missionary and the Bible Woman never lost sight of the fact that the purpose of the work was

evangelistic and, as to results, one looked not for "the things that are seen" but "endured as seeing Him who is invisible."

VELLORE.—Miss Annie E. Hancock was in charge of the Zenana and Bible Women's work in Vellore, a heavy task and one full of discouragements as well as of encouragements. Always she was reminded of Miss Amy Carmichael's "great stone wall which, in spite of continual pounding, never breaks or falls." Hammer away as one might, there it stood, immovable. The missionary's work was to go on pounding. In this decade there was an unusual opening in Vellore for work among Mohammedan women. Mrs. Subramaniam, a converted Brahmin of sweet Christian character, well-educated and a valuable worker, visited in these Mohammedan homes. She spoke English, Tamil, Telugu and Hindustani all equally well. At first she had entrance into only one house, but gradually the number increased to forty. Both men and women received her cordially, but the Mohammedans were a harder people to deal with than the Hindus, perhaps because their religion more nearly resembles our own. Two young Mohammedan women were anxious to profess their faith in Christ, but when their relatives learned of it, they threatened to kill them and Mrs. Subramaniam had to discontinue her visits. Being herself a converted Brahmin, she had access to many Brahmin houses in which the women often told her that they believed in Christ as their Saviour, but did not dare come out boldly as Christians for fear of the trials they would have to undergo from their relatives. A second Bible Woman had sixty-two houses open to her in Vellore. In these some of the women expressed a desire to become Christians while others said that they had been living as Christians secretly for several years. In 1908 there were six Bible Women working in Vellore and the surrounding villages and two hundred houses were open to them and to the missionary. The Mohammedan work was growing and the influence of the mission work among the higher castes was increasing. One of the Zenana pupils was a young Brahmin widow with a little girl eight years old. The widow had studied as a child in the Arasamaram Street Hindu Girls' School and she now refused, although she was a Brahmin widow, to lay aside her pretty clothes and jewels and to have her head shaved. She was clever and fond of study and the Bible Woman persuaded her to continue her studies, so that she might be able to earn her living by teaching. The neighbors thought it highly shocking, but nobody interfered and every day she was seen accompanying her little daughter to school. Her old mother was herself a typical Brahmin widow in appearance, but none of them worshipped idols and they were strongly suspected by their

neighbors of being secret Christians. Schools, college and Zenana work had all influenced this family until it had broken through all the restrictions of caste. Another comparatively young woman whose husband was an old man often exchanged visits with the Bible Women. On one occasion when some carpentering was being done in her house the Bible Woman asked her if her people were carpenters. "Yes," she replied, in a sweet, quiet way, "it is a good work isn't it? Our Lord was a carpenter." The work grew until in 1912 there were ten Bible Women with nearly five hundred houses and Miss Hancock had more than any one person could do to keep pace with the growth of her evangelistic work.

The women were eager to *know*. Such questions as "What is a Christian?" "How is your God greater than our gods?" "Why did your Jesus come as a man and not as a God?" "What is prayer?" proved that their minds were at work on all these subjects. Miss Hancock, writing of her work in the last year of the decade, said: "The steady, quiet teaching of Christ in the homes and in the hospital can but have its effect. As I hear these women and girls day after day tell some story of Christ that they have learned, giving its meaning and practical lesson for us all, it brings great joy to my heart, for I know that in His own good time it *must* bear fruit."

RANIPETTAI.—Zenana work in Ranipettai and the four or five adjacent villages was carried on by four Bible Women, Rachel, Caroline, Rebecca and Manomani. As one looked out over that large field one felt like Ezekiel surveying the valley of dry bones. Yet if the spirit of the Lord could breathe on those bones and make them live, surely it could do the same here. The four workers had visited in 1905 ninety-six houses, five thousand times and had preached the Gospel to fourteen thousand people. The pupils were chiefly from the Sudra class and about half of them had studied in the mission schools, so that there was a good foundation of intelligence, instruction and friendliness to build upon. Those who had never attended any school were much slower, but all had a distinctly progressive attitude towards education. The religion of their ancestors was still good enough for them, but not their culture. Parents and grand-parents were often more eager for instruction than were the children. Two young girls of the Shepherd caste who worked hard at paddy pounding for their daily bread were very persistent, even in the face of ridicule, in their determination to study and learn. For purely uneducated minds these girls were very bright and promising.

One of the Bible Women went into a part of the city of Arcot which no other worker had ever reached. When she first went

along the streets with her hands full of books and lace, men and women looked at her in surprise. She told them that she was a Christian woman who had come to teach all who wished to learn to read and to do lace making and sewing. Asking her to sit down, they examined her books and laces and then said that, in their opinion, instead of spending time in idleness and gossip it would be better to learn to do such work. In the first day she was received into one house, in a week's time into three and gradually into more than she had the strength to visit. At the end of the decade there were six Bible Women working in Ranipettai and the surrounding villages, in many of which the results were very encouraging. Children were brought into the schools, people came to the hospitals and dozens of pupils in private homes were waiting eargerly for the missionary's weekly visits.

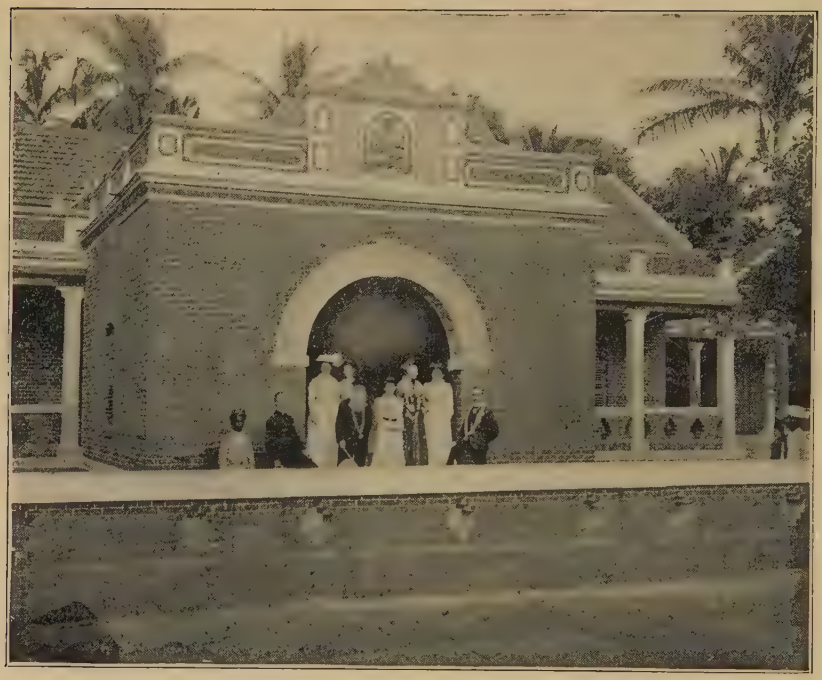
ARNI.—Evangelistic work was carried on in this decade in Arni, a part of the time by Miss Hancock from Vellore, twenty miles away, a part of the time by Mrs. Farrar, the wife of the missionary in Arni, and, at the end of the decade, by Miss Margaret Rottschaefer. There were the usual interruptions of Hindu festivals and marriages, but four Bible Women worked faithfully, one of them supported by the Women's Gospel Extension Society, the Home Missionary organization started in the previous decade. The Gospel Extension Society worker was specially qualified for street preaching and she went about the streets of Arni and the surrounding villages as a regular Home Missionary, her support obtained entirely from the treasury of the Society. She was a great believer in the power of prayer and in many instances she felt sure that the sick were healed by that means. She did not reject medicine and hospital skill, but she was confident that prayer was an important factor in curing the sick. Her faith had a visible effect upon the Hindu community. When one of the Hindu school girls seemed to be at the point of death, the mother sent for the Bible Woman and she, with several other Christians, came and prayed through one whole night for the recovery of the child. The little girl got well and although there was no open breaking away from the old traditions and superstitions, there were many evidences that the power of Christianity was making itself felt.

One of the most remarkable of Indian Christian women lived in Arni in this decade. Her name was Lydia. In her eighty-fifth year and failing in both mind and body, she was yet a great power for good in the community, for while the powers of body and mind were weakening, the spirit was still strong and still firmly stayed upon Him in whom she had with all her soul believed. Hers had been an unusual history. Converted at the age of ten, she was

KAISAR-I-HIND MEDAL

DR. LOUISA H. HART

DR. IDA S. SCUDDER



MARY TABER SCHELL HOSPITAL, VELLORE, INDIA

MARY LOTT LYLES HOSPITAL, MADANAPALLE, INDIA

brought up in an English family, taught to read and write English and often spent much time in England and Scotland with the family. She had a strong love for the English and confidence in them. When in 1857 the Mutiny broke out she was in North India and almost unaided she succeeded in taking four English women safely home to England. They put on Indian dress and darkened their faces and hands, while Lydia dressed herself as a mendicant and begged food for them by the way. It was a long hard journey to Bombay, full of peril and hardship, but it was safely accomplished through Lydia's brave management. Once in passing through a jungle they came upon the body of a young girl bound to a tree. Lydia had no cutting instruments but her own strong teeth, but with these she freed the girl from her bonds and working over her until she had restored her to consciousness, she bore her to a place of safety. When a little girl she had studied in a German Mission school and often she would repeat, as she sat on her veranda in Arni, the beautiful old German hymns. She had learned to knit very beautifully too in the German Mission school. When, as often happened, she could not sleep at night, she would be heard repeating long passages from the Bible in her strong, clear, beautiful English. Courageous, firm, devoted, the very sight of her as she sat cheerfully waiting for her Master's "one clear call" was a great evangelistic sermon to the whole Arni community.

TINDIVANAM.—In Tindivanam was another Home Missionary of the Women's Gospel Extension Society, Caroline Sawyer. Here to her great joy she found that the seed she had sown eighteen years before in a distant village was bearing fruit in Tindivanam. She had preached faithfully to a heathen family the members of which were afterwards widely scattered, seeking a livelihood. Three of them had come to Tindivanam and had there become Christians. There were many other evidences in Tindivanam in this decade of the spreading influence of Christianity. A Mohammedan and his wife paid a visit of several days to Mr. and Mrs. Scudder in the mission bungalow, a very unusual thing. They were interesting guests and they evidently enjoyed the novelty of staying in a European bungalow. They spent much time in looking at books, pictures and curios, playing games and at times trying to prove that their religion was as good as Christianity. They were very friendly, but when anything was said about Christianity, they would merely promise to think about it. There was distinct progress made in reaching the higher classes in the town. One of the Bible Women visited in a high caste home opened to her through the Hindu Girls' School and the whole family were baptized in 1907, a striking result of the good done by these

schools. Caroline Sawyer won instant attention wherever she went and her preaching resulted in many conversions. She was a most interesting talker and people would often listen to her by the hour as from the storehouse of her mind and memory she produced the ever fresh and vivid Bible stories. In the course of twelve months she often made as many as one thousand visits and reached between five and six thousand hearers. She gathered larger and larger audiences about her as the decade progressed and seemed to exert an ever greater influence in the community. Persistent in her efforts, she never failed to win a hearing and so, little by little, something was added to the great work of rearing to the true God a temple in India.

MRS. JARED W. SCUDDER.—On her eighty-first birthday, December 10, 1913, in Palmaner, Mrs. Jared Scudder laid off the weakness of the flesh and entered into newness of life. Of this friend one could think only of the joy that was hers, of strength after long weakness, of rest after long weariness, of happy reunions after long separations. She had given a life of loving and conscientious service to her Lord. She had borne sore trials with rare fortitude. No missionary family knew better than hers the pain of a broken family life. It was rarely if ever given to her to see her five children together at one time. When anguish wrung her mother's heart in the sudden death of one or another of her beloved ones, she rose as one who "stepped out into the air from a tent already luminous with light." All could rejoice that she was released from suffering and as in the fading twilight she was laid to rest beside her husband deep thankfulness for the saint who rested from her labors, filled every heart.

THE JAPAN MISSION

Educational Work

FERRIS SEMINARY.—At the beginning of the fourth decade the pupils in Ferris Seminary numbered one hundred and sixty-five. Notwithstanding that the Mission had been obliged to levy a "cut" of more than one thousand yen on the amount of the appropriation for the Seminary, it had been able to meet all expenses and had closed the year with a balance to its credit which enabled it to install electric light, thereby removing a constant source of anxiety lest fire should destroy the buildings, the danger of which was very real so long as the only lighting was by oil lamps. Nor did the outbreak of war with Russia seem to have any ill effect upon the school. There was a steady and continued rise in interest in the education of women throughout the Empire. The three years'

Normal Course for pupils studying English proved an incentive to more systematic and thorough work among the younger girls. The class-rooms were now far too small to accommodate the increasing numbers and it became necessary to take down partitions to secure more space, which, at the same time, diminished the number of available class-rooms. The Chapel was too fully occupied to permit of union meetings and many of the teachers used their own rooms as class-rooms.

During the first year of the decade six baptisms were recorded. There seemed indeed always to be a large proportion of the students anxious to become Christians. The feeling was strong in the missionary staff and among the Christian teachers that the school had failed of its main purpose if the girls were not personally convinced of the truth of the religion of Jesus Christ. Miss Thompson was in charge of the English and Bible classes and exerted a strong evangelistic influence over all her pupils. Miss Moulton in the music department was equally influential. She now had seventeen piano and twenty-three organ pupils who were doing excellent work and five singing classes which were producing notable results. The whole school came together once a week for instruction in vocal music when the pupils were required to copy both words and music into note-books of their own, thus in the course of years gathering a collection of beautiful songs.

In 1905 Van Schaick Hall was again enlarged and improved. The foreign community had come to look upon it as a necessary part of its own equipment and the Japanese regarded it as an important asset to the business community, so that when the matter of improving and enlarging it was broached to the Yokohama citizens they at once responded by subscribing three thousand yen. Many kind and appreciative words were spoken of the school by the Japanese and the generosity of their contributions attested the sincerity of their words. A large bazaar was held by the Japanese teachers and pupils of Ferris Seminary by which the sum of one thousand yen was added to the fund, the Woman's Board made an additional grant of fifteen hundred dollars and by the end of the year Van Schaick Hall was in full service again and to a much larger extent than ever before. Miss Jennie M. Kuyper had arrived in Yokohama in October 1905, and by her vigorous and successful attack upon the language was giving assurance of great future usefulness. Miss Hayashi was very valuable as an assistant to Miss Moulton in the music department, of which she was able to take full charge in the event of Miss Moulton's absence or illness. Before the close of the first year of this decade the number of pupils had increased to two hundred and twenty-two and there was a growing constituency among the Japanese who

were interested in the school itself, for its own sake. In 1908 was formed the "Ferris Association," the membership consisting of all who had ever been in the school, whether as graduates or undergraduates, the object being to widen acquaintance with each other, to promote interest in the school and to create an *esprit de corps* in the large body of present and past students. The Principal of the school was made the Honorary President, a school newspaper was issued and a library was collected, the books in which were accessible to all members. The gatherings of graduates and friends of the institution at the meetings of the Association were a great source of inspiration and did much to create a feeling of loyalty and solidarity among the members.

Earthquakes were so numerous in Japan that they were usually taken as a matter of course, but on the 13th of March, 1909, occurred one of such violence as to give cause for sincere thankfulness that it was attended with no fatal results. In the midst of the rocking, swaying and creaking of the house the chimneys fell on the roof with a crash, followed by a horrible noise as the tiles and chimneys were swept off the roof to the ground. A great cloud of soot arose, covering furniture and bedding. The earthquake lasted eleven minutes and in that time every conceivable kind of motion took place. Had it lasted much longer the buildings could not have withstood the shock, but it finally came to an end and all were mercifully spared. A number of houses on the Bluff were so badly damaged that the families had to move out while in the town itself many people were obliged to camp out of doors for several days. The school girls behaved well, no one screamed or tried to run out and soon they were all asleep again, adjusting themselves automatically to the upheavals of nature which they had no power to prevent and in the final mercifulness of which they somehow believed. A grant of eight hundred yen for the repairing of damages was made by the Board and the earthquake of 1909 passed into oblivion.

Christmas had become a popular holiday throughout Japan and the Christmas exercises of Ferris Seminary were looked forward to eagerly by the hosts of students and their friends. The pupils, amid decorations of feathery bamboo and pine, with gold and silver stars and scarlet berries, sang the beautiful Christmas carols which they had learned in school with such exquisite harmony that crowds gathered to listen to them, declaring that if nothing else were learned in the school but these lovely Christmas melodies, it would be worth the whole cost of the institution. Too much praise it was felt could hardly be bestowed upon Miss Moulton and Miss Hayashi for the wonderful proficiency in music of the Ferris Seminary girls.

Yet all felt that the best and happiest part of the Christmas celebration in 1911 was the baptism on Christmas night in the Kaigan Church of twelve of the pupils of the school, making a total of sixteen girls who had become Christians in that year. In that year deep gratitude was expressed for the gift of a sorely needed heating plant in the school, a comfort and protection as much needed in Japan in the winter months as it is in America. How the school had weathered the winters before that time one is puzzled to imagine. A special grant of three thousand dollars for a Calisthenium was also voted by the Woman's Board and these necessary improvements in the equipment of the school created a very hopeful outlook for its future.

A survey of the institution as the decade drew to its close showed it to be in a very flourishing state. The grounds and buildings had never been in such good condition, the new electric lighting and heating plants were giving great satisfaction, the Calisthenium was in immediate prospect, the numbers on the roll had increased to two hundred and thirty-three, the pupils and staff were in full and sympathetic co-operation. In music the pupils were as studious and enthusiastic as ever. One afternoon in each term was now devoted entirely to a musical programme of organ and piano solos, vocal solos, part songs and choruses, which proved a great attraction and drew many visitors to the school. Frequently people dropped in to hear the chapel singing in the mornings and on one occasion ten members of the Educational Department, representing the chief cities in Japan, came to listen to the musical programme of the school.

A satisfactory feature of the work was the growing interest which the parents were taking in the education of their daughters. In 1914, the last year of the decade, more than forty of them accompanied their daughters to the opening of the school. They were apparently undisturbed when the Principal pointed out in his opening remarks that the school endeavoured to follow distinctively Christian methods of education for the purpose of character building and that it was confidently hoped and expected that the pupils would become Christians before leaving the school. It had come to be generally admitted that the schools which ignored religion as a character building force had failed. It was important that parents who had the highest interests of the community at heart and who desired the best attainments for their daughters should appreciate a school of the character and aim of Ferris Seminary. The respectful attention and sympathetic hearing given by the parents to these statements indicated the changing attitude of the people of Japan towards Christianity.

STURGES SEMINARY REMOVED TO SHIMONOSEKI, 1914.—From the beginning of 1912, when it was first suggested, to the end of that year when it was decided, the question of the removal of Sturges Seminary from Nagasaki to Shimonoseki, to be there united with the Presbyterian Girls' School from Yamaguchi, occupied a very large part in the thoughts and prayers of the Mission and the staff. It was finally determined that the best welfare of the school and its greatest usefulness would be secured by such a change and it was decided to effect it as soon as the buildings in Shimonoseki could be made ready. The year 1912 was also important as the twenty-fifth anniversary of the establishment of the school in its permanent buildings in 1887.

On April 10, 1914, was opened at Shimonoseki the new Sturges Seminary, now a Union School for Girls under the Boards of the Presbyterian and Reformed Churches. One year before when the plan was being formulated the site had been a bare hillside overlooking the Shimonoseki Straits. The location was ideal, commanding a view of waters through which must pass much of the travel between the East and the West. It looked down upon a city of 75,000 inhabitants to which it aspired to be what its Japanese name signified, "The Light."

There were four buildings, the John S. Kennedy Hall, or main recitation hall, the Domestic Science building, the Dormitory and Gymnasium and, on a terrace below, the commodious house for the American women of the staff, the Misses Gertrude and Florence Bigelow of the Presbyterian Board and the Misses Jennie Pieters and Jeane Noordhoff of the Reformed Church Board. The buildings all faced the South and were so arranged that all rooms were light and airy and all looked out upon the beautiful harbor. Kennedy Hall contained the main recitation rooms, teachers' room, clerk's office, Principal's office, temporary chapel and library. The Domestic Science building had a laundry, kitchen, a dining-room for classes, lecture room, laboratory and museum, serving room and organ practice rooms. The Dormitory could accommodate fifty girls and it was almost immediately filled to overflowing. The faculty consisted of the Japanese Principal, the four American ladies and eleven Japanese teachers.

In order to gain the interest and support of the native evangelists and churches all were invited to a dinner prepared in the Domestic Science building and served there. The guests and teachers met around the board and helpful discussion and consultation took place.

During the year a great blessing was experienced in the conversion to Christianity of sixteen of the pupils in the school. The whole number of boarders and day scholars was one hundred and

many helpful and inspiring meetings were held by them and for them during the year. Many difficulties had been overcome and many objections and obstacles removed. There seemed no reason to doubt that the new Union School would command a wider patronage and render a larger service than either school could have exercised separately.

Evangelistic Work

It was in a time of terrible famine in Japan one winter that Mrs. Kudo came to the Missionary for help. The Missionary's house was too small to hold the crowds that came to her for rice and other food, so she went out into the streets of the city and asked the police to call together the poor, shivering, half-starved people, that she might give them food.

One very cold day the Missionary said to Kishi San, her helper, "We will go to Yamagi Machi today. There are four poor families in that street. I will get the policeman to call them while you go and fetch the rice." As the poor families gathered she soon saw that one of them, a woman, was different from the others. She was poorly dressed, but she was clean and her hair was neatly combed. Her face was intelligent and refined, though very sad. As she came up to the Missionary to receive her share of the rice, she burst into a paroxysm of tears and exclaimed: "I never thought I would come to this—a beggar!" Between her sobs she told her story. Her husband, a conductor on the railroad, had been killed in an accident and she was left with five little children to support. This she was trying to do by baking wafers, but it was hard work to sell enough wafers to provide the five hungry little mouths with food and the five shivering little bodies with clothing. She had been driven to seek food from charity, a terrible thing to her proud soul, for she belonged to a *Samurai* family. The Missionary comforted her and promised to be her friend. "You must be like the God you have been telling us about," said Mrs. Kudo and she dried her tears. Through the Missionary and Kishi San she was helped to pay her rent and to feed and clothe her children through the long, hard winter and in the spring, when the famine was past and the world was blooming with new life and joy and beauty, Mrs. Kudo came to the Missionary and said: "Your God is good and He has made you good. I wish to become a Christian." And she became, with her generations of good blood and stability of character and with her five children, a follower of Him in whose name the hungry had been fed and the naked clothed.

NOTABLE MEETINGS.—There was to be a Woman's meeting in Matsumoto. The Missionary felt a little nervous over it for the

Evangelist had said, "The women will not come unless you pay their expenses." And the Missionary could not do that. So she was nervous when the day came. Yet when the hour arrived, there were forty women there and they had brought her forty yen for her work. "For," said they, "you are doing a useful work. Why should not we help you?" The Japanese pastor's wife read a paper which all agreed was a fine address and when she had finished and the Missionary had talked and prayed and they had all sung hymns and had enjoyed sandwiches and cake and tea and the meeting was about to break up, the women proposed that the Missionary should hold more of these meetings. Miss Davis of the W. C. T. U. was in Japan just then and the Missionary invited her to come to Matsumoto and hold a meeting there. Miss Davis was a wonderful woman, very attractive and devoted to her work and thoroughly acquainted with the Japanese. She knew that the Japanese women were great smokers, so she gave them a talk on the evils of tobacco. She spoke to the boys in the Boys' High School on the evils of intemperance and six hundred and fifty of them rose at the end of her address and bowed their thanks. At the women's meeting there were those present who walked twelve miles to hear her and back again to their homes. Six hundred girls in the Girls' High School listened to her for two hours as she talked to them of the things of the Spirit of which they knew so little. During her visit of three days to the Missionary in Matsumoto she met and talked with more than thirteen hundred students, carrying to them the message of redeeming love. There were very few Christians in these schools, yet all listened with reverent attention and one man, himself a hard drinker, thanked her for telling his son of the dangers of intemperance. The Missionary thanked God that she had not been afraid to attempt these meetings.

AMONG THE VILLAGES.—The Missionary and the Japanese pastor went on a six days' tour among some villages forty or fifty miles from a railroad. Floods had played havoc with the roads and many bridges were washed away. They had to take any conveyance they could get, from a *basha* to a farm wagon, both of which were springless and a weariness to the passsenger's bones. The pastor estimated that more than eight hundred people heard the Gospel for the first time, while the Missionary was sure that she was the first foreign woman who had ever been seen in those parts. She was appalled at the magnitude of the evangelistic work still to be done in these remote villages of Japan. Only twenty per cent. of the population was at all evangelized, the other eighty per cent. being still in heathen darkness. The public schools in these out of the way places were the only hope of enlightenment,

but they were not Christian schools. Nevertheless, in every hamlet the school building was the largest in the place and the teachers were doing all they could to educate the children. In one village where the Missionary spoke the two leading men were so grateful to her for coming to talk to them that they begged for the privilege of paying her hotel bill and insisted on paying her way to the next village. When people were willing to pay her for bringing them the Gospel, it did seem as if there was great hope for Japan. In another place a woman brought her three bottles of rich milk, saying that she wanted to give something in return for "the good teaching." The Christian religion seemed welcome in these remote regions. The Missionary met in one village a young man who had been converted to Christianity in another town. Wishing to do something to show that he was a Christian, he went to the station to meet trains whenever he could. If he saw a woman with a heavy bag, he carried it for her. If he saw a traveller in perplexity or trouble, he aided him or her in the difficulty. Could any one do more?

ARE MISSIONARIES NEEDED IN JAPAN?—In January 1912 the Conference of Federated Missions in Japan passed a resolution calling the attention of the missions and other evangelistic agencies to the great unoccupied rural districts of Japan in which no evangelistic work was being done. They announced that in no other mission field had the rural population been so neglected as in Japan, while, at the same time, there were no other people so accessible and so influential. The rural population represented practically three-fourths of the Empire and the Conference felt that a more distinct, permanent and widely spread effort should be made to evangelize them.

No missionary candidate need fear to offer himself or herself for service in Japan on the theory that it is an easy field and one less needy than other Eastern fields. Japan as a mission field presents peculiar difficulties. The Japanese people are highly civilized and they are justly proud of that fact. They have made great advances in government, in education, in the arts and sciences. They are not dissatisfied with their religion. Rather are they inclined to feel no need of any religion. A formal Buddhism accords as well with their practical ideas as any other faith. It is a mistaken notion that Japan is an easy missionary field. There is no country with a more baffling temperament to reach, with a more difficult social structure to penetrate. Japan lacks the cruelty often met with in other Oriental peoples, but it is a country in which great moral laxity abounds and in which there is a profound need for Christ. The Conference concluded its appeal with these words: "Whether looking for a needy field, an illy-equipped field, a field

calling for great self-abnegation, a field presenting many moral risks and moral hardships, or, unless one be specially favored as to assignment of work, calling for great physical endurance, one need go no further than Japan."

MRS. E. ROTHESAY MILLER.—After many months of illness borne with unfailing cheerfulness and indomitable courage, Mrs. E. Rothesay Miller entered into rest and into the joy of her Lord on June 25, 1910. Mrs. Miller as Miss Mary E. Kidder was the first unmarried woman missionary to enter Japan. She was commissioned by the Board of Foreign Missions of the Reformed Church in America and went to Japan in the autumn of 1869.

In *Educational Work in Japan* it was said of her at the time of her death: "If we look at the social and political condition of Japan at that time, we can but wonder at the courage, the zeal and the consecration which led this young woman to this heroic act. For heroic it certainly was to go forth to that almost unknown land full of unrest and strife and discord, where God was not known, where superstition and ignorance were rampant and where the Christian religion was despised, hated and forbidden. The edicts against Christianity were still on all the public notice boards throughout the Empire. Truly her faith in her Heavenly Father and His protecting care was strong and we thank God for this and for leading and guiding her to these shores where her life has been one of long and continuous service for her Master and has borne much fruit.

"In the death of Mrs. Miller the women of Japan have lost a friend who gave them forty years of loving service; the women of the Reformed Church have lost one of their most devoted missionaries and all women, East and West, have lost a woman whose life has been an inspiration and a benediction."

THE ARABIAN MISSION

MRS. MARIAN WELLS THOMS, M.D.—The decade began in sadness and bereavement in Arabia. On April 25, 1905, Mrs. Marian Wells Thoms, M.D. died of typhoid fever. For three weeks before her death she had been ill with daily attacks of fever, but she kept up her hospital work and literally laid down her life that she might minister to others. Her deathbed will not be forgotten by those who were present. With strong faith and unwavering trust in her Saviour, she resigned herself to His will and sustained the sorrowing ones about her by her unfaltering courage and confidence in the wisdom of God's plans for her. Thoroughly conscientious and devoted to her profession, she worked far beyond

her strength and far beyond the requirements of mere duty. By her gentle courtesy and kindness she won the roughest hearts. In and out of regular hours she was ready to relieve the sick and to listen to their tales of woe. Her dying request was, "Have them send more missionaries to take the place of those who fall by the way."

MRS. JESSIE VAIL BENNETT.—On January 21, 1906, the Birthday of the Woman's Board, Mrs. Jessie Vail Bennett was taken home to the better land. She also fell a victim to typhoid fever. All that skillful nursing and care could do was done, but God called her for higher service. She left her colleagues on the mission field with this message on her lips: "Tell the Board and Church that I am going to be a missionary up there and to send someone here to take my place." One who had known her in her college days said of her that she possessed in an abundant measure what had been termed "enthusiasm for Jesus Christ." She had studied her Arabic assiduously and had just passed her examination in it with high honors. Her own words written after Mrs. Thoms's death seemed to apply with equal force to the close of her own brief service in Arabia: "We are praying that someone will be found soon who will come and help us."

Educational Work

BAHREIN GIRLS' SCHOOL.—As we have seen, Mrs. Zwemer had opened in 1900 a small school for girls in Bahrein. In this school one had special need of patience. A wedding or some other attraction would empty the school room and while there might be thirty-five pupils one day, it was quite likely that there would be only five the next. Many of the girls were married although most of them had not reached the age of twelve years and because they were married, no one seemed to have any authority over them. In 1905 there were fifty names on the roll during the year. Sewing classes were held and the girls learned to make many garments and also patchwork quilts. But it almost invariably happened that when a girl was making a little progress and could read simple lessons, she would cease to attend and on inquiry it would be found that she had been forbidden by her husband or had been sent out to work. The pupils really attended in the face of many difficulties. Sometimes a child would rush in breathless. She had gone miles perhaps in search of firewood for the family and as she had no clock to tell her the time she would have to judge by the sun and she could not really help being late. Often she would complain that if she was late the teacher scolded her and that if she left home early her family scolded her. What was she to do? Even the teacher could not always answer that question.

In this decade the Bahrein Girls' School was largely under the care of Mrs Dykstra who gave to it a great deal of conscientious thought. One great difficulty as in all Oriental schools for girls was the problem of the suitable teacher. Mrs. Dykstra adopted the plan at one time of placing a Christian mother in it as the teacher, allowing her to bring her own little children to the school. This worked well for a time and the numbers increased until there were sixty-one on the roll. But both attendance and work were irregular. Gradually the effort was made to render the work more intensive and less extensive. Children who were too small to understand were sent home and those who were too old to learn or who were too irregular in attendance were weeded out. It was comparatively easy to run up a large enrollment on the books, but it was exceedingly difficult to make any of the children do really effective work. It was evident that some system must be adopted if the school was to exert a genuine influence for good. After the weeding out process was accomplished the girls who were left came much more regularly and made much better progress, but all the difficulties were not surmounted. For instance, the attendance was always much depleted during the pearl season when the girls were nearly all kept at home to work on the shells.

The school presented two distinct grades of work and two distinct classes of pupils. On the one hand were the poor Persian children and those of the coolie class. Neither they nor their parents were really interested in education for its own sake. The girls came largely because they knew that at the Christmas season they would probably receive a gown or some material aid. The inevitable result was that they made no attempt to do good work and it was practically impossible to penetrate their minds with any higher ideals than they already possessed. Since the object of the school was not to keep up a charitable institution but to teach the girls to help themselves and to appreciate the benefits offered by the school, this was unsatisfactory. It was impossible to improve the standard of the school so long as even the most rudimentary education was too high an ideal for them. This led to the conviction that the time had come to conduct a regular school for girls as was done for boys, with a qualified teacher in charge, for the daughters of colporteurs and converts and for all girls who really wished to come for instruction. This was now done and the improvement and progress were immediate. The work was systematized, no influx of Persian or coolie class girls at Christmas time was allowed and every effort was made to broaden and strengthen the scope and the opportunity of the school. In order not to lose the opportunity of helping the lower classes of the community, it was suggested that a second school for them

should be organized in which the emphasis should be laid upon industrial work. With a teacher who could sew, the school could be kept open all day so as to give every one a chance to benefit by it, while much of the work could be done at home. The sewing machine was a valuable asset and the learning to do simple sewing would be quite possible to all. The native embroidery work was also much in demand and that also could be taught, thus avoiding the frequent complaint of the mothers that when their daughters were learning to read, write and cipher, they were learning nothing that did anybody any good. To begin this work would be an extra expense, but it would be building up a genuinely useful and practical industry. In its relation to the other school it would be a means of ascertaining which girls were good material for both schools. Mrs. Dykstra expressed a strong desire to try these two methods at the end of this decade and sincerely hoped that something definite might be done by the Mission and the Board to meet the need.

Basrah Girls' School, 1912.—The Girls' School at Basrah was opened by Mrs. John Van Ess in December 1912. A guarantee of $1,200 a year for five years for the support of the school was sought and partially obtained, a full set of Kindergarten supplies was secured, the curriculum was left to be worked out by experiment and experience largely and the work was successfully begun. The pupils received instruction in Arabic, in sewing and in lace work and also in English. Gymnastics were practised in the cool weather and marching and singing throughout the year. The smaller children had Kindergarten work every day. The difficulty in grading was felt here as in Bahrein, owing to the different classes and nationalities to which the pupils belonged. Some were Persians, others were Turks or Armenians, while still others were Arabs. The number of girls was at first small and it increased slowly, but before the end of the first year there were thirty in fairly regular attendance. Examinations were held and reports were sent home to the parents who made many calls at the school with their friends and who attended faithfully all the "At Homes" at which simple exercises by the children were given to illustrate what was being taught in the school. The numbers soon outgrew the first small house and the school was moved into new quarters in which there were four class-rooms all newly painted and furnished with the equipment which had been sent out the first year. At the opening in 1913 there were three outstanding features which were significant:

There had returned to the school without the usual ceremony of being looked up a solid nucleus of twenty girls who took up their studies where they had left them off, with an enthusiasm

which was as remarkable as it was unexpected. This appeared to show that the school was firmly established and that the methods and curriculum adopted had laid a good foundation for the systematic advance of the pupils.

The study of the Bible had been given a regular place in the curriculum and had been accepted as a necessary part of the course of study.

The nucleus of a Girls' Boarding School had been partially made. Four girls from the family of a Sheikh were arranged for in a Moslem family in Basrah, to be under the care of the school. This might lead in the future to the opening of a Boarding School.

While there had been discouragements from the beginning owing to fanaticism, indifference, problems of text-books, curriculum and methods, there were yet more encouragements, for nothing less than the blessing of God could have brought about such a measure of success as had attended the school.

At the end of the year 1914, the second year of the school and the last of the decade under review, there had been a steady and encouraging growth and development. More than sixty girls were enrolled during the year and the average attendance had been between thirty and forty. The work of grading went steadily on and the different classes made very satisfactory progress. Astonishing was the number of callers who were attracted to the school. Scarcely a day passed when there were not from five to twenty-five Moslem ladies calling during school hours. The "At Homes" were given up as it was found that the parents and friends preferred to come to the school when it was in regular session and when they could see the children at their daily tasks. The year 1914 saw Great Britain and Turkey at war and as it was unsafe for girls and teachers to go on the streets, the school had to be closed. It was reopened in December 1914, when Basrah was safe under the British flag, but it had felt the effect of the war and the enrollment was not more than half what it had been before. With British rule it was felt that a new day was dawning for Basrah and that ultimately it would mean far greater opportunities for the school which could grow and develop on the foundations already laid as it could not do under the Turks.

Medical Work

The death of Mrs. Thoms at the beginning of the decade left Bahrein without a woman physician. In the course of the decade medical work for women in Bahrein was carried on successively at different times by Miss Thyra H. Josslyn, M.D., who joined the Mission in 1908 and retired in 1910, by Mrs. Eleanor T.

Calverley, M.D., by Miss Sarah L. Hosman, M.D., by Miss Christine Iverson, M.D., and by Mrs. Emma H. Worrall, M.D. With so many changes the reports were naturally meagre and the results difficult to tabulate. In 1912 Mrs. Worrall was in charge of the dispensary. Bible teaching and prayers were conducted each morning before the treatments were given and as many appeared to come for the religious service as for medical attention. After prayers had been concluded the women thanked the missionary or the Bible Woman for the religious service, a custom which seemed peculiar to Bahrein. A very serious case in this year was operated on in the home of a woman of high family, where the patient must soon have died in great agony but for the operation. This created more confidence in the minds of the women who came to the dispensary and it was easier to persuade them to remain in the hospital for treatment. In this year there were twenty-seven in-patients, a large increase over the usual number. Much credit for this was given to the medical helper, Zacchi, who was so kind and gentle with the women that they all loved her. She was eager for instruction in the care of patients, was a very hard worker and very uncomplaining under really great difficulties. Bahrein women were very averse to treatment in their own homes and it was almost impossible to persuade them to have an operation, however necessary one might be. The dispensary work required a great amount of time and strength, the total treatments often totalling thousands in the course of a few months. In the progress of eight months in 1912 Mrs. Worrall gave 3,008 treatments, had 1,031 new patients, performed 52 minor operations, extracted 41 teeth, paid 204 visits and performed 6 operations in patients' homes. The fees collected amounted to Rs. 778. Many of the rich women of Bahrein were surprised to be asked for a fee when attending the dispensary. They admitted their ability to pay but said that the hospital would acquire merit if it treated its patients without charge. In 1913 the feeling of timidity among the women seemed to have diminished somewhat. The number of in-patients had increased and the number of those consenting to needed operations was larger. The evangelistic services went always hand in hand with the dispensary work and Sunday Schools were established in the town by which large numbers of little children were reached and helped.

Mrs. Worrall was in charge of the medical work for women in Basrah during much of this decade. She felt greatly the need of a single woman missionary physician as one with a family had necessarily much of her time taken up with other duties. She had both medical and surgical cases to attend and

sometimes very difficult operations, though oftener no inducement or argument could prevail to make a native woman consent to an operation. They seemed deliberately often to prefer death to the unknown risk of an operation. But many cases were actually saved from death and there was no need to go out into the homes to seek patients, for they crowded to the hospital in such numbers that it was difficult to treat them all, work as hard and as fast as one could. There were many opportunities to speak to the people of Christ and His healing power while treating their cases and while often this was met with only silence, yet there was always the confidence that His Word would not return unto Him void. Many were deeply impressed when desperate cases recovered which they always seemed to regard as miraculous.

It was a great step forward in medical work in Basrah when the Lansing Memorial Hospital was opened in 1911 and the dispensary and in-patients could be moved into the new building. It took time at first for the old patients to find the new building, yet very soon there were twenty-five in-patients and the number in the daily clinics was as large as before. The evangelistic work was carried on as before. The Bible was read and explained and prayers were held twice a week while large numbers of tracts were distributed. During the year a freed slave woman who had been cured in the Lansing Hospital became an earnest seeker after the truth. This was Mrs. Worrall's last year in Basrah and she felt that the work she had been enabled to do there had been greatly blessed. More than 5,000 Mohammedans had been treated in that last year, nearly 1,000 treatments had been given to Christians and nearly 500 to Jews. Dr. Christine Iverson Bennett was now in charge of medical work for women in Basrah. She had already begun to feel herself at home among the Mohammedan women and she was able to accomplish more work with less confusion than at first. She had learned to write prescriptions with one patient still pouring forth the details of her symptoms while another was telling hers at the doctor's elbow. The treatments for nine months with four clinic days in each week reached the total number of 5,283 of which 3,099 were new cases. April and May produced the largest numbers with October next in line. Arabs and Persians, Jews and Christians, and closely veiled Turkish women came to the clinics and always a large percentage of women with babies. One woman asked Mrs. Bennett to do the best she could for her child for the sake of the Messiah. Quickly came the query from a woman who was listening, "Who is the Messiah?"

The in-patients numbered ninety-three this year, an increase over former years. This was the department which Mrs. Bennett

MRS. SAMUEL M. ZWEMER

MRS. JAMES CANTINE

DR. CHRISTINE IVERSON BENNETT

DR. SARAH L. HOSMON
And visitors

was anxious to strengthen. It was always difficult for a Mohammedan woman to break away from her home obligations and stay in a hospital even when she was not hindered by social and religious considerations. But in the hospital the patients came to know the missionaries better than in any other way and it was there that their prejudices were more thoroughly overcome and the way opened for a better understanding of the Gospel message. The most lasting gratitude was won in the case of successful surgical cases. Where a tumor or cyst was removed or the eye-sight restored by operation for cataract, the praises of the hospital were loudly sung.

The coming of Miss Holzhauser, a trained nurse, to take the superintendence of the hospital was a great lightening of the burdens of the physician who now had more time for the purely medical work and for becoming acquainted with the in-patients. A graduate nurse from the Mary Taber Schell Hospital in India had also been added to the staff.

The year 1914 opened with unusual promise of opportunities both intensive and extensive. The women came in larger numbers than ever before and Mrs. Bennett, being relieved from superintending the hospital, could devote more time to their individual needs. But the war in Europe broke out and all was changed. Little by little the work had to be retrenched, the uncertainty of events kept everyone in doubt and the horrors of the war saddened all hearts and left little enthusiasm for work. A serious trouble was the scarcity of drugs. When they gave out there was no prospect of being able to get more. This led to discrimination in cases, medicine being given to those only who were seriously ill. The evangelistic work in the hospital was large. The proportion of Moslems in the audiences had increased and it became necessary to eliminate a class of undesirable Jews. Mrs. Bennett often operated with half a dozen women standing round within reasonable distance from her and this gave her a great opportunity to talk with them about what she was doing, thus winning their confidence. With Miss Holzhauser and the extra Indian nurse she could hold separate clinics for the women and this greatly increased the acceptability of her service. She closed her report for 1914 with these words: "What can I say of the future as I close this report? It is in the hands of God who is the Ruler of nations. When this uncertainty in Turkey ends something better must come forth. I remember when the European war first broke out how humiliated I felt, how almost useless and hopeless it seemed to go on preaching the Gospel of love when Christian nations were clashing swords and slaying each other by thousands. The feeling passed or changed to a willingness to

go on in the daily round of service, leaving the result to God, believing that at times all He asks of us is that we bravely 'hold the fort.' And we can pray in faith believing that this coming year which opens to us so sadly and uncertainly, with local war clouds more and more threatening, may show a brighter page before another report is called for."

When Dr. and Mrs. Edward E. Calverley were appointed to Kuweit it was seriously questioned whether the time had come for a woman to work in Kuweit. It was suggested that she might wear a veil on the street. At the end of the first year it was reported with great thankfulness that there had been no greater unpleasantness met with in that station than in any other. No crowd had ever followed Mrs. Calverley and no more protection was needed there than elsewhere. Dr. and Mrs. Calverley reached Kuweit in December and the dispensary was opened on the first day of January. Two good rooms in the hospital were available. Clinics were held every day and although the numbers were at first small, they grew steadily until there were twenty a day. At first the cases were of a discouraging chronic type difficult to cure, but as confidence increased more acute cases were brought and eye operations were especially sought after. When Mrs. Calverley was away for any reason and only the assistant was available, the numbers fell at once showing that the women would consult only a woman doctor.

A direct Gospel talk was given each day with the reading of Scripture and the attendance at these services was often greater than at the clinics. Some said that they came especially to hear the teaching. Often the clinics took on the appearance of a reception, the women coming for a social hour when they had no ailments to bring them.

In 1913-14 Mrs. Calverley had Mrs. Mylrea's help in the medical department. During a great part of the year Mrs. Mylrea took entire charge of the dispensary services and also gave assistance in treating cases. Many of her personal friends among the Arab women were induced to come to the dispensary and an atmosphere of fellowship and sympathy was established between the missionaries and the native women. The growing confidence of the Moslems was shown in their willingness to trust the missionary doctor in obstetrical cases, against which there was usually a strong prejudice. Another cause for encouragement was the friendliness of the Sheikh's household. A number of his family were treated on various occasions with great satisfaction to him and his friendship was an excellent thing for the missionary work. The total treatments for the year numbered more than three thousand of which number one thousand were new

patients. Thirty-eight operations were performed and fifty-three calls were made. The attendance at prayers numbered more than two thousand. At the end of the year, however, Dr. Calverley returned home on furlough, there was no woman doctor to take her place and medical work for women in Kuweit was suspended.

Medical work for women in Maskat was opened in April 1914 by Dr. Sarah L. Hosmon. The work began by visiting the houses of the patients, the women seeming to prefer to use the dispensary merely as the doctor's office. After their complaints had all been heard and prescriptions given they liked to pick up drugs, dressings and instruments and to carry the doctor off with them to their own homes for further treatment.

The women in Maskat were as a rule either Mohammedans or Hindus. The Mohammedan women formed the larger proportion at the dispensary, but the Hindu women were oftener treated in the homes. All would come in, one by one, during the day, at various times, and all seemed to enjoy hearing the Gospel message. How much of this interest lay in the fact that it was a break in their monotonous lives to hear and see something new, it was impossible to judge. The trained nurse, Ruth, was very faithful in giving Gospel talks to all the Hindu women who came and they sometimes said, "We are not afraid that the doctor will turn us into Christians, but we are afraid of Nurse Ruth, because she is one of us and she knows how to make us believe in her Christianity." Nurse Ruth was an Indian Christian who had been trained in Ludhiana and she took a very great interest in her work. Realizing what an exceptional opportunity she had of reaching the Hindu women in Maskat, she preached the Gospel to them in season and out of season with great diligence.

One great difficulty in the Maskat dispensary arose from the necessity of accommodating Hindus and Mohammedans in one room. This was an impossible situation owing to Hindu caste prejudice, but Dr. Hosmon solved it by asking the wealthy Hindus to furnish money for an extra ward. At first it seemed probable that the women came to the dispensary chiefly from curiosity, but gradually the medical work began to appeal to them for the benefits they derived from it and it assumed a more secure foundation. One woman came with a badly infected hand. Dr. Hosmon operated on it and cured the case, one of the worst she had ever seen, and when the woman left for home she said, "I came into this place as one dead, but now I go away living." Her case attracted much attention and advertised to the whole community what the medical missionary could do in an extreme emergency. As was to be expected, there was a strong prejudice against coming to the dispensary as an in-patient. The

dread, too, of the knife was universal. Nor were the people patient in the treatment of their old and chronic cases. But Dr. Hosmon remained faithfully and prayerfully at her post, gentle and patient with all and the end of the year 1914 saw her winning marked success in the medical work for women in Maskat.

Evangelistic Work

It was perhaps more true of Arabia than of any other mission field that the evangelistic work could not be separated even in thought from the educational and medical departments of the work. The sole purpose of the schools was to instill Christian ideals and principles in the minds of the children. The twofold purpose of the medical work was to heal the bodies and the souls of those who came to the hospitals and dispensaries. The main object of every endeavour was the spreading of the news of the Christian Gospel among the Arabs. There was no native Church. There were no indigenous Christian congregations. It was all pioneer work. Individual Christians there were, but for the most part all was virgin soil. It was all evangelistic work. Every individual missionary had to make her own way in her own way. The schools and hospitals and dispensaries opened the doors for house to house visitation, the only means by which the people could be reached and friendly relations established. Every individual Arabian missionary was a pioneer in a very special sense, depending largely upon her own personal and acquired gifts for her success in obtaining a hearing. The physicians and trained nurses found the widest openings through their professions, but much evangelistic work was effectively done by others. House to house visiting was a new thing in Arabia, but the missionaries bravely essayed it. No white woman had ever attempted it before in the Persian Gulf. One would naturally have expected opposition, but on the contrary the work seemed to be ready and waiting. Sometimes when visits were made admittance was refused. When Mrs. Cantine on one occasion called in Maskat at the house of the Sultan's brother, he sent down word that he was very sorry indeed, but his women were so ignorant that they were utterly unable to converse with any one. He would be glad to talk with her himself, but those ignorant women! It was not to be thought of. But Mrs. Cantine learned afterwards that the Sultan rebuked him and at the Sultan's own house she was cordially received and invited to come again. At most houses not only the immediate family but the whole neighborhood would gather to entertain the new and interesting guest and this gave an opportunity to talk to a great number. Great opportunities, however,

involved great responsibilities and the missionary longed to be able to tell the Gospel story in such a way as to convince her hearers of its truth. This had to be left with Him whose Word it was that was being preached. Mrs. Cantine made many visits along the coast and among the inland villages and here, too, the doors were wide open for work among the women. Many opportunities were given her for exercising her talents as a trained nurse. The neighbors would perhaps learn from the servants that the mission house was the place where various ailments could be relieved and the people persisted in coming until she had to fit up a room where surgical dressings could be done and first aid rendered. Those who were too ill to come to the house would allow her to come to their homes and sometimes the patients would appear at the Sunday services or at morning prayers. One young woman seemed much impressed with the difference between Mrs. Cantine's prayers and her own. "You Christians ask much better things from God than we do. You ask Him to help you to lead better lives and to keep you from sin and you seem to be much more in earnest than the Moslems are. You live according to the teachings of your book and they are all so good." This girl and her mother were frequent visitors at the mission house and they attended the Sunday services regularly. They read the Bible and the mother said that she knew that the religion of Christ was the true religion. When remonstrated with by her neighbors for being so friendly with the Christians, the mother sometimes stayed away from the services, but she never prevented her daughter from coming. Often the women listened to the reading of the Bible as if they expected to hear something evil. They would exclaim in surprised tones: "Why, it is all good!" The women were encouraged to visit the mission house socially and in this way often as many as four or five hundred women would be reached besides those who came for medical treatment. Many tours were made to smaller towns and villages when the medicine chest would be in constant use and many occasions would arise in which the women could be told of the Great Physician. In six months of one year Mrs. Cantine made one hundred and seven visits besides her medical calls and in most cases opportunity for Bible reading was freely given. At one house she visited regularly twice a week where the women of the family seemed greatly attracted to Christianity.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It is no wonder that these words of the Psalmist came often to the minds of the workers among Mohammedan women.

Events at Home

MRS. PETER DONALD.—In November 1905 the Woman's Board of Foreign Missions lost a warm friend and supporter in the death of Mrs. Peter Donald, a Charter member of the Board and for twenty-one years its faithful treasurer. In the pioneer days of the Board she gave much help to the treasurers of auxiliaries in the duties so new to them and she was to the end of her life a strong and devoted friend to the cause of foreign missions to which she rendered in and out of the Board distinguished service. Sincere, loyal and generous, her beautiful character and her faithful performance of all the duties of her office made her a great help to the Board and one who could be relied on at all times for wise counsel and administrative ability. She laid the foundation as the first treasurer of the Board for that succession of wise and able treasurers who have successively discharged the responsibilities and cares of that arduous and important office with such conspicuous ability and devotion.

REV. HENRY N. COBB, D.D.—On April 17, 1910, at East Orange, N. J., occurred the death of the Rev. Dr. Henry N. Cobb, for nearly thirty years the greatly beloved Secretary of the Board of Foreign Missions of the Reformed Church in America. To the Church at home, to the Missions on the fields, to his many devoted personal friends, the loss was one which could not be overestimated. Not only did the Reformed Church mourn a special bereavement. All denominations united in expressing their sense of a loss which affected the Church Universal. Dr. Cobb's Christian character, his long and distinguished service for his Master, his great contribution through many years to the cause of Foreign Missions, all received public tribute from many distinguished members of other denominations at the Memorial Service held for him in New York City.

The Woman's Board of Foreign Missions sent the following letter to Mrs. Cobb:

"Our dear Mrs. Cobb:

"The hearts of the Board of Managers of the Woman's Board of Foreign Missions are griefstricken at our loss in the departure of dear Dr. Cobb. It is an irreparable loss; we may not hope to see his like again. He has been our benign counsellor, guide and sympathizing friend, ever patient and courteous. We loved him and will hold his name precious in memory.

"To you, Mrs. Cobb, his cherished companion; to the son and daughter he so dearly loved, we would express what language cannot adequately express, our tenderest, loving sympathy in your heavy bereavement.

"You and we bow to the Heavenly Father's will, knowing that He never makes mistakes and thanking Him that He has given to the Church the beautiful character, beneficent influence and consecrated devotion of Henry Nitchie Cobb.

"We commend you to the Lord whom you have served together for so many years and whose consolations abound to His own. With tender recollections of all that you have been to us and with assurance of our abiding love, we are

"Your Sister Associates in the Woman's Board of Foreign Missions."

MRS. HENRY N. COBB.—On the afternoon of May 11th, less than a month after the death of her husband, Mrs. Cobb was released from the weariness of waiting. From the words spoken at her funeral by the Rev. John G. Fagg, D.D., the following beautiful tribute is taken:

"I can think of no words more appropriate to this occasion than those tender and beautiful words of David in connection with the almost simultaneous passing away of Saul and Jonathan: 'Saul and Jonathan were lovely and pleasant in their lives and in their death they were not divided.'

"Dr. Cobb entered through the Gates into the City on the 17th of April, his brother joined him ten days later and on May 11th, less than a month later, the shining ones welcomed Mrs. Cobb to the City of Light.

"The Golden Wedding was to be celebrated here amid the bloom and fragrance of May on Tuesday next. Relatives and friends would have brought their congratulations and wished them well. But God has planned otherwise. The angels and spirits of just men made perfect will, may we not feel sure, congratulate them and pronounce them blessed.

"Truly they were lovely and pleasant in their lives. They were devoted to one another. Their souls were knit together in a great affection. They loved one another as their own souls. Mrs. Cobb lived the beautiful life. Hers was the beauty of a quick and high intelligence. Hers was the beauty of a refined and cultivated soul. Hers was the beauty of holiness. Hers was a genuine and deep devotion to her Lord. Hers was the beauty of a great and tender affection. Love was the atmosphere of this home. It was beautifully, pervasively so. She loved her husband and children with deepest affection. She loved her friends, she loved her Lord. Hers was the beauty of an unobtrusive but distinct and large usefulness in the service of her Lord. She shared the work of her husband with him.

"She was a Charter member of the Woman's Board of Foreign Missions and was actively and deeply interested in all its work. She was President of the Board for one year. She was the founder of the Woman's Board Magazine, The Gleaner, and was for twenty-three years its Editor. She established for it the unique place of affection and interest which it commands among our women. Her life was full of those uncatalogued, unremembered, many of them nameless deeds of kindness and of love to her friends, to her parishioners, to our missionaries, their wives and their children.

"Husband and wife have climbed the Hill Difficulty together; they have met after a brief intermission at the House Beautiful and have been shown perhaps the Upper Room there whose name is Peace. No, they have moved on to Beulah Land and the delectable mountains, on to and into the peace and splendor of the City of God."

MRS. PAUL D. VAN CLEEF.—"Entered into Eternal Life on the morning of Sunday, November 26, 1911, Mrs. Amelia Lent Van Cleef, widow of the Rev. Paul D. Van Cleef, D.D." Such

was the notice which announced to the Woman's Board of Foreign Missions that it had lost another of its Charter members, one who had been identified closely with it ever since its organization in 1875, who had been its Vice-President for nineteen years, its President for six years and its Honorary President until her death. For thirty-six years Mrs. Van Cleef had been identified with the Board in all its interests. Her intimate knowledge of conditions at home and abroad, her wide acquaintance with missionaries and with the Church, her sound judgment, her decision of character, her ability to surmount obstacles, her faith in prayer and in the power of God to overcome all hindrances, made her for years a mainstay to the Board. She was vitally interested in the cause of foreign missions and spared no effort, shrank at no sacrifice to accomplish the coming of the Kingdom of God in Eastern lands. The infirmities of age did not seem to touch her. She appeared to possess the secret of perpetual youth. Full of vitality and enthusiasm, her capacity for service knew few limitations. One who had been associated with her from the beginning on the Board, Mrs. Margaret E. Sangster, wrote of her:

"Mrs. Van Cleef belonged to a group of saintly women many of whom have passed over to the other side, having heard a summons from the King. I recall, as I think of her today, the dignified presence of Mrs. Cumming, the exquisite charm of Mrs. Duryee and the tender grace of Mrs. Donald. A certain winsomeness characterized each of these dear women and it was not absent from the personality of Mrs. Van Cleef. She was sparkling, effervescent and incisive, coming into a room like a breeze and bringing with her an atmosphere of courage mingled with decision.

"I am sure that to the last day of her life Mrs. Van Cleef continued to feel young. She was not of those whom age can touch or on whom it can fall like a withering frost. While I mention some names from the many who have passed away, it comes over me that in the heavenly land there is now a great cloud of witnesses who may perhaps look down upon their successors and rejoice with them in the present development of the Lord's work. Who that knew her can ever forget Mrs. Chambers, so benignant and hospitable, so open handed and large hearted? Who can help missing even to this day Gertrude Lefferts Vanderbilt, who added to the charm of a great lady and a gifted genius the most fascinating perfection of manner? Mrs. Vanderbilt, Mrs. Chambers, Mrs. Cumming, Mrs. Duryee, Mrs. Donald, Mrs. Sturges, Mrs. Cushing, Mrs. Cobb and now Mrs. Van Cleef are together and are, I firmly believe, holding sweet communion in the home whence they go no more out. How many more there are and how many more there will be as the days go on and one by one those who have wrought well here shall go onward to hear the Master's welcome and His "Well done good and faithful servant."

In less than a year from the time that her words about Mrs. Van Cleef had been written Mrs. Sangster was herself holding sweet communion with those who had preceded her to the heavenly home.

WOMAN'S NATIONAL FOREIGN MISSIONARY JUBILEE, 1911

The Woman's National Foreign Missionary Jubilee swept across the Continent from the Pacific to the Atlantic in the spring of 1911, culminating in a final celebration in New York City in March of that year. A writer in the *Presbyterian* asked: "Did this marvellous movement begin the other day in Oakland, Cal., or ten years ago at the Ecumenical Conference in New York, when the Central Committee on United Study was formed, or fifty years ago when Mrs. T. C. Doremus started what might be called the first Woman's Club, the Union Missionary Society? Launched on the eve of the Civil War by persons inexperienced in public affairs, opposed by the clergy, without financial backing, this corporate body is now one of forty Boards with more than 57,000 foreign missionary societies and auxiliaries in the United States and Canada and which in 1910 raised more than $3,000,000. In this interdenominational school of missions our mothers and grandmothers learned their first lessons before it occurred to them to form Boards within the limits of their own Christian communions."

In 1900, as a result of the Ecumenical Conference, an interdenominational committee of women was formed to promote the study of foreign missions. The first text-book, *Via Christi,* was published and a movement was started which was destined to create a wider and more intelligent interest in foreign missions than had ever before been known. To the Chairman of the Central Committee for United Study, Mrs. Henry W. Peabody, came the vision of a nation-wide Jubilee celebration of the founding of the Woman's Union Missionary Society in 1861, a movement which was to ignore denominational lines and which was to draw all Christian women together, East and West, in a series of union missionary meetings in commemoration of what had been done by Western for Eastern women fifty years before. The call was sounded and the response was immediate. Jubilee meetings were held all the way from California to New York. The largest churches were filled and from five to fifteen hundred women gathered at the luncheons to hear addresses on foreign missions. Audiences were deeply moved as they gained the new world vision of need and of opportunity. Classes were formed for mission study, membership in societies was increased, groups were organized for concerted prayer and everywhere was a new and enthusiastic response to the presentation of the fact that missions were Christianity in its very essence. Meetings were held in many smaller towns and cities where the emphasis was laid upon *united,*

undenominational effort. Programmes for study, for addresses, for ten minute talks, for the story of the Jubilee, for prayer, for denominational rallies, were carried out in many small centres which were too distant from the main Jubilee meetings for the women to conveniently attend.

The great aims of the Jubilee were to revive an interest in foreign missions where it had flagged, to awaken an interest in them where it had not before existed, to increase the number of volunteers for the work of the foreign mission fields and to raise the sum of $1,000,000 for advance work in foreign lands.

The message of this Foreign Missionary Jubilee made an especial appeal to the women of the Reformed Church. It was David Abeel, a missionary of the Reformed Church, who had first stressed the need of the co-operation of women in the work of converting the Eastern world. It was he who had been the means of the organization in 1834 of the first Woman's Foreign Missionary Society in the world. It was Mrs. T. C. Doremus of the Reformed Church who was the founder and first President of the Woman's Union Missionary Society, the first definitely organized and incorporated body of its kind in America. Every denomination of any size now had its own Woman's Board of Foreign Missions, but the women of the Reformed Church felt a deeply rooted interest in the society of which their own Mrs. Doremus had been the founder and the head. They took a deep interest in the Jubilee and did all in their power to further its purposes and achievements. Mrs. De Witt Knox, then the Recording Secretary of the Woman's Board of the Reformed Church, became the Secretary of the Jubilee Committee. Of the Federation of Women's Boards of Foreign Missions which grew out of the Jubilee, she became the first Chairman. The churches of the denomination in New York City were thrown open for the Jubilee meetings and the President of the Board, Mrs. David James Burrell, took an active part in the programmes for the various meetings.

There were two dominant notes in all the preparations for these meetings, the note of rejoicing and the note of prayer. Everywhere the height and enthusiasm of the Jubilee celebration seemed to be in proportion to the depth and fervor of the note of prayer. Jubilant every woman was and had a right to be, for the story of woman's work in foreign missions during the past fifty years had been a wonderful story. It was the story of great achievements from small beginnings, the story of the ever multiplying echo of the Master's words: "O woman, great is thy faith: be it unto thee even as thou wilt." It was the "story of the triumphant march from sea to sea to the music of the

herald angel, 'Behold I bring you good tidings of great joy which shall be to all people.'"

The message of that first Jubilee of 1911 is still the message for 1925.

SUMMARY OF WORK—FOURTH DECADE

There had been no spectacular growth at any one time during any of the past decades of the work of the Woman's Board. Yet at the conclusion of its fourth decade the growing development of its work through the years was plainly to be seen. There were throughout the denomination seven hundred and forty-five women's and young women's foreign missionary societies auxiliary to the Board. The total receipts of its treasury for the year 1914 were $91,865.95. It was supporting forty-five women missionaries in the four foreign mission fields of the Church. The number of its Girls' and Women's Boarding-Schools had increased to fifteen. It was supporting eighteen Hindu Girls' Schools in India. It had built, equipped and was supporting two hospitals for women and children and four dispensaries in India. It was co-operating with Synod's Board in the administration and upkeep of five General Hospitals. It had helped substantially to found and it was contributing generously to the support of a Tuberculosis Sanitorium in India. It had assumed the responsibility for a Children's Home in China and for two or more orphanages connected with the hospitals in India. It had established two Industrial Schools for women in India, the Lace Class in Ranipettai and the Industrial Home for Women in Palmaner.

The Sewing Guild, no longer the *Summer* Sewing Guild, but an organization whose activities covered the entire year, was furnishing annually thousands of garments, hospital supplies and gifts for prize-givings to all the missions.

The Baby Roll had the names of 3,854 babies on its list, each one a contributor to foreign missionary work. The Mission Gleaner, under the able editorship of Mrs. J. W. Conklin, was still carrying valuable information into hundreds of Church homes about the work of the Church abroad.

The Young Women's Committee was taking an increasingly large and important place in the plans and achievements of the Board and in 1914 had contributed $2,906 for work in China, India, Japan and Arabia. The Committee on Young Women's Work in the Synod of Chicago had contributed $800 to the foreign work of the Board.

The vision of world one-ness was being impressed upon the most casual observer as never before and the women of the Re-

formed Church were planning, praying, working and giving as they had not done in any previous decade, that the Master of the great House in Asia which they were building might be established in the undisputed possession of His own, that that House might become a luminous centre from which the rays of Gospel light should radiate ever farther and farther into the surrounding darkness and that they might perform their task as Light Bearers with an ever enlarging vision of the need and an ever increasing appreciation of their opportunity.

FIFTH DECADE

1915-1925

CHAPTER V.

Fifth Decade: Enlargement Through Co-operation

It was, indeed, a hard task which confronted the women of the Reformed Church, in common with all other women, in the year 1915. The women of America were suffering not only in sympathy with those who were already involved in the horrors of war, but from the pressing fear that soon to them, too, must come the terrors of warfare. The most stable governments seemed to be tottering, the closest of human relationships appeared to be breaking down. Neutral nations were standing by, powerless to help.

Women found relief, as in the days of their grandmothers, in knitting and in rolling bandages. There was nothing that they could do to preserve the peace of the world. They had learned nothing apparently in the past fifty years that could aid them now in organizing the womanhood of the world for the peace of the world.

Yet their voice was lifted in protest. The Presidents and other officers of nineteen Women's Foreign Missionary Societies and women's religious organizations sent out early in 1915 an appeal to the Christian women of America in the following terms:

"Is there no place for our great women's missionary societies to fill in this crisis? It was just after our own Civil War when our country was poor and weak and not fully united that God called upon the Christian women of America to carry His message of peace to the nations and women's foreign missionary societies were born. Today there are forty such societies with a chain of peace stations around the world. Foreign missions being interpreted are just international friendliness and world neighborliness, based on the love and teaching of the world Saviour. Statesmen and pacifists tell us of new plans and international laws which will make war impossible. Poets have long sung of a 'Federation of the World.' God grant it. Yet while we have sympathy with every honest effort for better legislation for world peace, we know in our hearts that it will fail unless back of human policies are the ideals and the power of Jesus Christ.

"Because we are women and have good reason to hate and fear war, because we represent the cause of constructive peace in our missionary societies; because we are Christians and still have faith in the power of God and His willingness to answer prayer; because we are summoned by every divine and human impulse into this fellowship of suffering, we urge immediate action. We do not need to form a new peace party since we have our efficient missionary organizations with all the machinery needed.

"We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the spirit and teach-

ings of Jesus. We submit no elaborate programme, but we will promise to enlist individuals and societies for intercession. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament and accept its teachings concerning peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien, but of all as children of our Heavenly Father."

A message was sent by the Women's Boards to all missionaries on the fields asking them to unite with women at home on July Fourth to pray that peace might come speedily and abide.

It seems unnecessary to say how this war tried the souls of missionaries all over the world. How inconsistent it seemed to be preaching a Gospel of Peace and Good Will on Earth to all men when Christian nations were slaughtering each other on every hand. It sounded like mockery to pray that the Peace of God which passeth all understanding might keep the hearts and minds of the people who had named His name while such bloodshed was crimsoning the world with its stains.

Yet in spite of the dark shadows cast by the grim spectre of war, in spite of the checkered experiences, the financial depression and the uncertainty of the times, the Woman's Board of Foreign Missions of the Reformed Church looked forward to another decade of effort and achievement. There were signs of promise in the increased attendance at the Missionary Unions and Conferences. The Board was now contributing its quota of delegates to the Foreign Missions Conference which met annually at Garden City. The meetings of the Federation of Women's Boards enlisted its active interest and co-operation. The more than one hundred women and girls who attended the Northfield Summer Conference returned with enthusiasm to their own societies and churches. The first season of Camp Eendracht had been a great success under Miss Eliza P. Cobb's management. College girls were making the Conferences at Silver Bay the source of great inspiration to the young women of the Church.

A decade of conspicuous service to the cause of foreign missions had just closed. Into the new decade the Woman's Board was entering with a fuller, richer, deeper sense of responsibility, of opportunity, of power to become the channel of new spiritual forces which should make its great world task certain of achievement.

The early years of the decade were full of unusual situations for the Woman's Board. In October 1917, it was obliged to accept with the deepest regret the resignation of its President, Mrs. David James Burrell, who had given herself for sixteen years without reserve to the service of the Board. The ruling factor in the ac-

ceptance of Mrs. Burrell's resignation was the condition of her health which made it imperative that she should be relieved from all the responsibilities of office.

At the meeting of the Board held in November of the same year, Mrs. Frederick A. Baldwin (now Mrs. George W. Downs) was elected President of the Board. The Board owed to Mrs. Burrell a large debt for the inspiration of her leadership through a long term of years. It now pledged itself to the support of her successor in the full expectation of many years of co-operation. Great was its consternation when after only three and a half years of labor for the Board and for the great cause which it represented Mrs. Baldwin resigned to become Mrs. George W. Downs, thus depriving not only the Board but the Reformed Church of her efficient and inspiring leadership. The Methodist Church now claimed her and many were the regrets expressed at what appeared to all to be an irreparable loss. Mrs. Baldwin had been an active worker for years on the Woman's Board. The Sewing Guild and many another department of the work had felt the influence of her ability and consecration to the cause of foreign missions. She had always put the work of the Board first in all her plans. The Board now congratulated its sister denomination, while lamenting its own loss.

The Woman's Board was fortunate in possessing among its members one who, by inheritance and by reason of her own unfaltering devotion to the service of the Board and its work through almost three decades, had now become its natural leader in this emergency.

Mrs. DeWitt Knox had begun her service in her youth as Miss Louise Chambers, the daughter of two of the choicest friends of the Woman's Board in its earliest days. She had served successively as Recording Secretary and Secretary for India on the Board. She had represented it on many interdenominational committees and in the great Jubilee of 1911. She had been the first Chairman of the Federation of Women's Boards. She now became, in 1921, the President of the Woman's Board, with the experience of long and devoted service behind her and before her the promise of a future of yet greater usefulness and power for good.

Other changes had been effected early in this decade. Miss Olivia H. Lawrence, Mrs. Cushing's successor as Home Corresponding Secretary of the Woman's Board, had become its Editorial and Educational Secretary. Miss Eliza P. Cobb, at one time Secretary for Room Ten and at all times an earnest and consecrated worker for the cause of foreign missions, had succeeded her as Home Corresponding Secretary.

REINCORPORATION OF THE WOMAN'S BOARD OF FOREIGN MISSIONS, 1918

In the year 1918 the Constitution of the Woman's Board of Foreign Missions was revised, new by-laws were enacted and the Board was greatly enlarged in its membership. A Board of seventeen Directors replaced the old Executive Committee, the Directors consisting of all the officers of the Board and two members of the general Board elected in rotation, each to serve for two years. It was felt that the increased number of members on the Board would create a larger interest and representation in the churches of the denomination, while the large number of Directors gave assurance that the business of the Board would be transacted always by thoroughly competent and experienced minds. In the progress of the years the accumulation of trust funds had made this readjustment important and one of the marked services to the Board rendered by Mrs. Baldwin was the carrying to completion of this reincorporation of the Woman's Board.

THE AMOY MISSION

Educational Work

AMOY'S GIRLS' SCHOOL.—In spite of a world at war and of disturbing political conditions in China, itself, the "Developing-Character" school was having a happy history. The fighting between the Northern and Southern soldiers which so seriously affected the country schools had very little effect upon the Amoy schools, the most serious inconvenience being the rise in the price of food and fuel in consequence of war conditions.

Former pupils of the school and its graduates were now scattered in many lands. One was studying in Northfield, Mass. One was in Peking. One was in Ginling College in Nanking. Two others were in a high school in the same city. Two were studying in Shanghai and one in Foochow. Four were in the Hackett Medical School in Canton. Two were studying in the Philippine Islands. Four were teaching in Singapore and two in Rangoon. Many were married and living with their husbands in distant places, some as far away as Java and Penang. A rough estimate showed forty former pupils of the school scattered in as many different places while fifty others were teaching either in the Amoy school or in other schools in the Amoy region.

In 1920 the school celebrated its fiftieth anniversary and suitable exercises in commemoration of the event were planned. The

buildings were now very much overcrowded and at least two additional class-rooms were needed. Letters were sent out to former pupils telling them of the need and asking for contributions from one dollar upwards. In response the sum of $900 was received, which, considering the small means of most of the contributors, showed a great desire to help and a remarkable loyalty to the school. We think that the gift of "one day's income" represents a sacrifice. Many of these Chinese women gave nearly two months' income to supply the needs of the school. Besides the sum raised by the pupils some special friends gave an additional gift of $645 so that altogether a fund of $1,500 was secured with which to build the extra class-rooms. When one remembers the sums that are spent on schools and their equipment at home, this seems a small amount to devote to an institution numbering three hundred girls on its rolls and including all the grades from Primary to College entrance classes.

The commemoration exercises were held in August when there was room in the school buildings to accommodate all the guests. The programme covered a period of three days during which missionaries, Chinese teachers and pupils worked with a will. Many old pupils returned and many meetings were held, filling the busy hours to overflowing and rousing a deep interest in the old associations which took many of the guests back almost to the beginning of the institution. Mothers and grandmothers came from afar and songs of remembrance and reminiscences of those who had founded the school and had worked for it faithfully during long years left indelible impressions on the minds of those who were present at the reunion. The total sum of $2,400 for the new class-rooms was raised before the Jubilee exercises were finished, a wonderful testimony to the love and devotion which the old pupils felt for the school and its staff of missionary women.

The next step in order in the development of the school, to which all were now looking forward, was the formal opening of the High School department. Two classes were already at work and a third class was to be opened in the autumn. More money and more teachers would be needed and an entire new building would have to be provided before such an important addition to the school could be firmly established. The co-operation of home friends would have to be earnestly sought and Miss Duryee, the Principal of the school, concluded her report that year with an appeal to the friends in the home land to whom God had given so much, to pray more and give more for these girls in China who so needed their help. In 1922 the number of pupils in the school numbered four hundred and seventy-five. A fourth class was added to the High School department and it was very strongly

urged that growth and development should not be hindered by lack of space and equipment. The need for more room was partially met by using the upper floor of the Van Houghton Memorial building during term time, but new buildings for dormitory and class-rooms were urgently needed. An imperative necessity too was more money for current expenses. Changing conditions in China were affecting the whole atmosphere in regard to schools. Formerly there had been practically no schools at all for girls. Now the non-Christian Chinese were imitating the mission schools and establishing similar institutions in many places. They were tempting the graduates of the mission schools to teach in their schools by offering them much higher salaries than the missions could afford to pay. In many cases girls who had been educated in the mission schools without expense were drawn away to teach in non-Christian schools. The spirit of new China was making itself felt and it did not always manifest itself harmlessly. Yet in many instances the pupils were loyal and refused the offers of higher salary to remain and work for much less in the old school.

The Girls' High School had grown to an embarrassing size. It was three and a half years old now and it was still growing. There were sixty names on the roll. A class of five girls had been graduated one of whom went to the Women's College in Foochow for further study while four remained to teach in the girls' Primary School. The class and dormitory rooms were taxed to the utmost. The need of a new building was becoming more and more acute. The missionaries who had given their lives to the work of building up this school for girls in Amoy were imploring the Woman's Board to equip it with proper buildings. That it should grow and develop until it had reached its utmost capacity for usefulness to the Chinese community was the purpose of the Woman's Board in its administration and the ultimate object of all the efforts of the missionaries. The sum of $25,000 was needed and the Woman's Board placed it in its Jubilee Budget, confident that the women of the Church would not forbid their child to grow.

CHARLOTTE W. DURYEE BIBLE SCHOOL.—In 1915 there were sixty-one women studying in this school during the year. It had become an intensely interesting work. The women were so ardent and enthusiastic in their desire to learn that it was a great pleasure to teach them. From the time that the school was organized in 1884 Mrs. Bi had been its faithful matron and teacher. She had led a consistent Christian life, was an earnest worker and had grown greatly in ability and in character during the years. She was very successful in her teaching, often sitting with a row of women behind and before her and with others on each side. With a bamboo stick she would point to this letter or that, walking about

from one to another and so absorbing their interest that even the stupidest made astonishing progress. Her death at the beginning of this decade was a great loss.

In 1917 there were more than seventy in the school. Those who remained for several years showed much better results than those who were there for only a short time, but the advance made by all was surprising, leading one to revise the old formula that "minds are strengthened by use and impaired by disuse." In this year diplomas were given for the first time to two or three women who had taken some normal training and who were to become Bible Women and Church workers.

On one occasion a Buddhist nun and two novices appeared and asked to be received into the Women's School. This was so extraordinary and unheard-of that Miss Talmage was doubtful about admitting them. Upon inquiry it was learned that one of the girls from the girls' school whose home was near the nunnery had been telling the nuns the Gospel story in which they had become so interested that they wished to hear more. The school girl persuaded them to come to the Women's School where they remained throughout the year, learning to read very quickly as they were unusually bright young women.

If it was true that the hope of the future lay in the girls' schools, it was equally true that the pathos of the past was in the women's schools. One is justified in wondering if there is any other country under the sun except China in which the *women* insist upon going to school. In 1918 the enrollment was still mounting, ninety women coming under instruction for a longer or shorter period. Not the least remarkable feature of the management was the fact that the women lived together peaceably, no light matter with so many diverse elements, endowed with so many varieties of disposition and temper. Many of them came straight out of heathen homes and it was difficult to even imagine what had kindled in them a desire to study. Yet they addressed themselves with determination to acquiring the alphabet and to learning to read the Romanized Colloquial. Even women seventy years of age who had never learned anything out of a book were able, after a few months in the school, to read the primer. Nor did their memories appear to have suffered from senile decay, as is so often the case in so-called civilized lands. They were able to repeat long portions of Scripture with great accuracy and often committed to memory the entire hymn-book without visible mental strain. Character, too, showed great capacity for improvement. Fifteen or sixteen of the women entered an inquirers' class to prepare for admission to the Church. They were readily interested in helping others less fortunate than themselves. In 1918 they col-

lected among them $12 for the flood sufferers in the North and $15 for garments for people who had been plundered by bandits. Women who had been in the school three or four terms went through the Acts of the Apostles, many of the Epistles, Old Testament History and other books, besides learning some Arithmetic, a record which would probably not have been greatly improved upon if Miss Kitty Talmage had been doing missionary work in New York City. The decade closed with more than one hundred women in the school, many of whom were baptized and received into the Church. Indeed, the evangelistic influence in the Charlotte W. Duryee Bible School was so strong that one hardly knows whether it should be listed under educational or evangelistic work. The two forms of missionary activity were nowhere more manifestly one.

CHILDREN'S HOME.—In 1917 the Children's Home in Amoy completed its thirtieth anniversary. During all those years one hundred and fifty-six children had been cared for and in almost every case, however pathetic or unpromising in the beginning, the end had proved that the Home had been a blessing to the child and often through the child to the mission as well. Two girls of nineteen and twenty completed in that year their course of study in the "Developing-Character" school and received their diplomas. Both of them were Christians and both became very useful teachers in the mission schools.

The chief event of this decade was the dividing of the Home into two smaller Homes. Hitherto it had been under the care of a committee composed of three ladies from the English Presbyterian Mission and three from the Amoy Mission. There had been for some time a growing conviction that this division should be made, that the children could have better supervision if the Home were so divided and the half belonging to the Amoy Mission brought nearer to the Mission and the Girls' School. This was accomplished by buying a small house adjoining the Girls' and Women's schools. Fourteen of the children came to the Amoy Mission part of the Home and the division proved a wise arrangement.

The year 1918 was a hard one the world over, with many objects calling loudly for assistance and most of them appearing to be of paramount importance. It is not surprising that in that year the contributions from the home land were insufficient to meet the necessary expenses of the Children's Home. It now had nineteen children to be cared for and in order to meet their needs they were crowded into the Girls' School, already full to overflowing, and the small house which had been bought for the Home was rented to help defray its expenses.

In 1920 there were twenty-three children to be taken care of and it was impossible to accommodate them in the Girls' School, so they were moved into their own house again, thus cutting off the income of the rent. The number of children kept increasing in strange ways. No matter how strictly the management decided that no more children could be taken in, some extraordinary circumstances would defeat the stern resolution. A tiny child was left one day in the tall grass by the garden wall. Her cries attracted the attention of the women in the school who found that they proceeded from a little blind baby just learning to talk and walk. She had evidently been cast off by her parents when they discovered that she was blind. Another was a slave child whose owner cruelly treated her, on at least one occasion tying her up to the ceiling by her hands with a rope which was first twisted and then allowed to untwist itself, making the child whirl around in the air by her hands. Still another was the slave child of a sorceress who surrounded her with idols and incantations until the child was rapidly becoming a confirmed little idolator. One of the missionaries quietly put her hand in her pocket and took out $130 with which to redeem the child and it became a member of the Home. Nobody ever asked what the missionary went without that year, but no one can doubt that that child will be a bright star in her crown some day.

SIO-KHE GIRLS' SCHOOL.—Earthquakes, disturbed political conditions and an epidemic of influenza all took their toll of the pupils in this decade and the numbers fell to forty-three. But more intensive work was being done and more individual attention was given to those who were specially in need of it, so that one could not feel that the loss in numbers was a definite diminishing of the usefulness of the school. On the contrary, it seemed that better work was being accomplished because of the smaller enrollment. A child of ten was entered because her parents found her so unmanageable that they decided to send her to the mission school to have her conduct corrected, expecting that it would require several years for the reformation to be effected. At the end of the first term she was so greatly improved in every respect that they removed her from the school, considering that she no longer needed its reforming influence! In 1920 the roll had again mounted to seventy-seven and the fees collected were $90 more than the year before, a very encouraging sign when one remembers that the Sio-khe district was not deeply interested in education for girls. It was difficult to extract from them even the smallest sum for that purpose, parents who would willingly pay full board and tuition for a son in the Boys' School thinking that $5 a term was a tremendous sum to invest in a mere girl's education. They usually

decided to keep her at home rather than expend such an extravagant sum.

In 1921 in spite of Miss Van der Linden's serious illness and notwithstanding the opening of a Government Girls' School in Sio-khe there was a decided increase in the enrollment and in the amount of fees collected. Ninety girls received instruction during the year and fine work was done not only in the regular teaching, but in calisthenics, drill, sanitation and hygiene, all very desirable additions to the Chinese girl's education. Because of the increased fees Miss Van der Linden was able to make some long planned improvements in the school grounds by dint of adding to the fees some carefully hoarded personal gifts she had received. By devoting these to her work instead of to her own personal adornment she was enabled to add an out-of-doors gymnasium to the institution where the girls could exercise and have drill even on rainy days. She also built a drain and took down a wall between the Girls' and Women's schools and in other ways greatly beautified the place. For three consecutive days the girls worked from four until six o'clock, dividing themselves into squads and accomplishing as much as three men had done in three weeks. Useless trees and bushes were chopped down and cut up for fuel, broken tiles and stones were carried away, low places were filled in and the ground leveled, rose bushes and shrubs were pruned, flower beds were prepared and stone seats set up in shady spots. It was delightful to hear the happy voices of the girls as they worked and still more delightful to see the charming results of their labors. When we remember that these were so-called *heathen* girls, do we not realize what a wonderful work was being accomplished in that Sio-khe Girls' School?

In 1923 Miss Elizabeth Bruce was helping Miss Van der Linden in the school, assisting the Chinese teachers with their Arithmetic methods and taking the entire supervision of many of the departments. More than one hundred girls were now in the school, the boarders were living as a happy Christian family under the care and instruction of earnest Christian teachers, they were learning far more than the curriculum prescribed and they were receiving a vision of the Kingdom of God. These Chinese school girls were the leaven which was one day to change the whole aspect of Chinese life in the great Sio-khe region.

SIO-KHE WOMAN'S SCHOOL.—In this decade one could write definitely of the Woman's School. It was housed in a home of its own and twenty-three women were being trained in it. At the beginning of the decade Miss Nellie Zwemer was in charge and longing with all her heart to make the Church at home see how little was being done compared with what might be done. So many

opportunities, so many open doors, so many starving souls, so few laborers! Yet a wonderful work had been accomplished through the years. There were now in the Sio-khe district nearly two hundred women who had learned in this school to read and write and to study the Bible. They could not in every case unlock its hidden treasures, but they had found the key and they could be trusted to use it. Many of these women gathered in Sio-khe from time to time for definite seasons of Bible study. In 1918 there was the largest enrollment in the history of the school and every one of the women had made excellent progress, some of them having been received into the Church. All of them when they went back to their villages were able to enlighten their heathen neighbors in numberless ways even though they were not always themselves Christians.

These women were far from being stupid or easily persuaded. One of them listened attentively to Miss Zwemer's eloquent presentation of the claims of Christ and said at the end: "It is beautiful, but how do I know it is true? It may be just a nice story." She tried hard to believe, prayed much and read her Bible often, but she was not fully convinced. One day she came to Miss Zwemer and asked: "What about the thousands in my district who have not even heard?" This question was not for Miss Zwemer or any other missionary to answer. It was for the Church at home.

The Woman's School building was greatly improved and beautified by extensive repairs and alterations made possible by Miss Mary O. Duryee, ever the devoted friend of the Amoy Mission. "With our new roof," said Miss Zwemer, "we need not fear the rainy season and the school which was so dark and dingy, having no light except through one glass door, now has two good windows and with new paint is a cheerful place to work in."

During their first term in the school the women usually lost faith in their idols, unbound their feet and learned to read and pray. After remaining in the school two or three terms they often became Christians.

There were still, however, hundreds, yes, thousands of villages where the light had never yet penetrated. One can imagine what it meant to these women to return to their homes the only ones who knew that there was a Light which had come into the world two thousand years ago. The power of the small candle had to be very steady and bright not to be extinguished by the adverse forces which were always working to smother it. These women had to have in their hearts something more powerful than mere candle light to shine in their dark village homes.

CHIANG-CHIU GIRLS' SCHOOL.—Women were frequently applying to be allowed to study in this school. Chiang-chiu was the only station in the Amoy Mission which did not have a Woman's School. It was not thought best to have a few women in the Girls' School, nor was there yet sufficient demand for a Woman's School to justify the opening of one. The requests for admission have continued, however, and the numbers in the Girls' School have so increased that the decision has been reached by the Mission to open a Woman's School in Chiang-chiu in the near future, or as soon as the Woman's Board sees its way clear to support another institution.

The Chiang-chiu district has been in a very unsettled political condition during this decade. Large numbers of the people have left the region from time to time for fear of the Northern and Southern soldiers. At one time the school had to be closed and the people of Chiang-chiu fled in hundreds. When at last the soldiers actually came, it was to a depopulated city. Yet in spite of all these excitements the school has continued to grow until at the end of the decade there are one hundred and fifty pupils enrolled. The school building accommodated seventy or at the most eighty girls and the Woman's Board has come to the rescue with funds enough to enlarge the school building. Meanwhile the Kindergarten building was pressed into the service for class-rooms and the Kindergarten has been made a department of the Girls' School.

The closing year of the decade finds Miss Bruce in charge of one hundred and fifty-eight girls. The country is still greatly disturbed. Troops are moving in every direction. Families have been robbed by the soldiers of clothing, food, crops and money. People have been afraid to send their children to school yet it is remarkable how many there are still on the rolls. The extensive repairs and enlargement are at last concluded and all is in good running order, promising a bright future.

TONG-AN GIRLS' SCHOOL.—The school record at the beginning of the decade showed an enrollment of seventy-five girls. The general health of the girls was better than in previous years, perhaps because greater stress was being placed upon physical culture and regular drill classes were being conducted. Many of the girls whose feet were still bound found it impossible to take part in these exercises with their bound feet and so of their own accord loosened the bandages and became normal girls, able to run about and march freely. There were at first no cases of serious illness to call for the attention of a doctor, but the school continued to pray for a hospital and a doctor in Tong-an. And soon again they were much needed. Early in the decade two of the girls died.

Then there set in a series of epidemics of measles, sore throats, coughs and other diseases. Then came a severe case of pneumonia, requiring day and night nursing. The Chinese doctor gave up hope and left the missionaries to fight the battle alone as best they could. Prayer and vigilance won the day and all the sick ones recovered, but the strain on the young women missionaries was great and they prayed harder than ever for the Elizabeth Blauvelt Memorial Hospital.

War added its excitement to the ravages of disease. In 1917 there was an outbreak of the Southern army back of the school compound, but it was of short duration. In 1918 there was an entering class of twenty-five and a total enrollment of eighty-two. The school was able to accommodate the increased numbers by reason of the addition of a second story over the school kitchen, but even so, there was no room to spare, for twenty-eight beds had to serve for the seventy-four boarders. In 1920 there were eighty-seven girls clamoring for entrance into the school. There could be no question that the Chinese were waking up to the advantages of education for girls as well as for boys.

In the closing years of the decade Miss Tena Holkeboer has been in charge. Owing to the disturbed state of the country the numbers have been fewer, but progress has been made in various ways which are certain to increase again the attendance. The Woman's Board has just voted a fund of $1,500 with which to repair and enlarge the school building. Mandarin is being taught, English is being studied by the graduating class and five or six of the upper class girls are planning to continue their studies in the Amoy Girls' School. When the school closed in June the auditorium was packed to its utmost capacity and it was evident that a deep impression was made upon pupils, teachers and outsiders.

TONG-AN WOMAN'S SCHOOL.—The classes in the Woman's School were always interesting, even when one did not know just how much the women were learning. It was fascinating to watch them as they read the lesson over and over again, oblivious of the rest of the world as, with puckered brow, they went repeatedly over the same ground as if their lives depended upon getting the words exactly right. Often one had to ask them to use a less audible voice whereupon there would be a lull until the request had time to be forgotten. Six young women between the ages of fifteen and twenty learned wonderfully fast and in a very short time were able to read the Life of Christ. All observed daily the "Morning Watch" at seven o'clock, meeting in a body for the new ones to learn what prayer is and how to pray. There was a splendid spirit among the women and all made good progress in learning to read. Nor were their labors all strictly intellectual.

They took great pride in their garden where they grew both flowers and vegetables, carrying water a long way to keep the plants watered. The vegetables helped greatly in keeping down the running expenses of the school and great was the general indignation when it was discovered one morning that half of them had been stolen out of the garden. The women formed companies to take turns at watching during the night and planned how they would rush upon the marauder, bind him and hand him over to the authorities.

Of the forty women who were in the school in the last year of this decade ten were practically heathen when they came. Of these six learned to read and pray and forsook their old customs in the course of the year. One united with the Church and another will be received soon. Five of the women are to be trained for definite Christian work and these took turns with Miss Zwemer and the teacher in leading the prayer-meetings and in visiting the homes. The church building was no longer able to hold all who attended. There were sometimes as many as eighty women present at the meetings and hundreds of homes were visited by the Bible Women, the women in the school and the missionaries.

THE DIAMOND JUBILEE, 1917.—In 1917 the Amoy Mission completed seventy-five years of faithful, fruitful service for the Chinese people in the district of Fukien. On the 24th of February, 1842, the Rev. David Abeel had arrived in Amoy as a missionary of the Reformed Church in America. In commemorating the seventy-fifth anniversary of this event the Amoy Mission expressed its gratitude to God for the countless mercies which He had bestowed upon the Mission during three-quarters of a century; it thanked God for the wisdom and prudence and vision of the pioneers upon whose foundations the Mission had builded during the many years of its existence; it remembered with profound gratitude and affection the many Chinese Christians who had joined the Mission in the course of the years; it recalled with tender appreciation the many who had labored for awhile and had then been compelled to lay down their armor; it tendered its deepest expressions of affection to those who had remained with the Mission through long years of faithful and unwearied service. It prayed for the guidance of God for yet many years in the future and pledged itself to renewed effort and consecration in order that its field in China might become a part of the definitely established Kingdom of God.

The Woman's Board of Foreign Missions remembered the many women who had gone out and who had borne a large share in the work which had been accomplished. No tasks had been too difficult for them to undertake. They had conquered the most

obstinate language in the world. They had turned women from the densest darkness of heathenism to the brightest light of the Christian Gospel. No station had been too lonely, no toil too arduous, no touring too remote or dangerous, no peril too menacing for them to go forward with calm courage to meet whatever might befall them in the Providence of God. Light and hope and comfort had been brought into numberless lives. Text-books had been prepared, literature had been translated, leaflets and periodicals had been printed, patient, persistent, quiet, all-accomplishing work had been done. The Woman's Board asked no greater privilege than to be allowed to continue to labor together with this band of noble women for the redemption of the women of China.

NORTH RIVER DISTRICT, 1919.—It was natural that with such a record of pioneer work and such a history of honorable achievement, the Amoy Mission should wish to celebrate worthily its Diamond Jubilee by entering a wider field of usefulness in educational, medical and evangelistic work.

The territory lying to the North and Northwest of Chiang-chiu and Sio-khe, known as the North River District, had hitherto been accepted as the responsibility of the London Mission, although it had been unable to man it with a force sufficient to bring the Gospel within the reach of all the people of the District. The additional restrictions of war made it necessary in 1917 for the London Mission to withdraw altogether from this field and the appeal was made to the Amoy Mission to take up the work which the London Mission was compelled to lay down.

On May 3, 1917, the Rev. Dr. John Gerardus Fagg, for seven years an active member of the Amoy Mission, for nearly twenty years a member of the Board of Foreign Missions and for almost a decade its honored and beloved President, died in the prime of life. Nothing could be more appropriate than that a memorial to Dr. Fagg should be associated with the commemoration of the Diamond Jubilee.

Quite independently, however, of both commemoration and memorial the appeal of the North River District was a strong one on its merits. A great district of two thousand square miles, the next door neighbor to the Amoy Mission, with cities ranging in population from ten to forty thousand, it represented a large portion of the province in which Amoy is situated. It was still almost wholly unevangelized. It contained a total population of one million people of whom approximately five hundred were Christians. These small groups of Christians were scattered in a dozen small towns and villages where had been organized little churches which were struggling to keep themselves alive without a proper leadership. In other little towns were small groups of Christians

with no church organization, flocks without a shepherd, left to wander and lose their way until lost altogether to the fold. A few Chinese preachers and Bible Women were working in the district who, without the aid of the London Mission, would be left with no means of support for themselves or their work. There were seven primary schools for boys and girls with about four hundred children studying in them.

The question which faced the Amoy Mission and the Boards was this: Should they allow the North River District, which bore, in point of contiguity, the same relation to the Amoy Mission which New Jersey bears to New York, or which one county in the same state bears to another, to remain unevangelized through a long period of years because the Reformed Church had not the courage to go in and possess the land? The answer was necessarily in favor of adopting the North River District as a fitting commemoration of the completion of seventy-five years of the work of the Amoy Mission in the neighboring field.

The North River District thus became an integral part of the Amoy Mission and the John Gerardus Fagg Memorial Hospital was established at Leng-na, the political capital of the district, situated in the largest area, amid the densest population. Sites for mission residences, schools and hospital were secured and on January 1, 1919, the North River District came into the charge of the Amoy Mission.

The Woman's Board of Foreign Missions undertook to raise the sum of $10,000 with which to erect a Girls' School building and a residence for two single women missionaries, besides which it voted the sum of $7,000 for the support of the two missionaries for a period of five years, at the end of which time these salaries would be placed in the annual budget of the Board.

The generous gift of the $10,000 by Mrs. Elizabeth R. Voorhees provided for the Girls' School building and the single ladies' residence and in 1921 the Amoy Mission appointed Miss Katharine R. Green to the new district to take up the work for women and children.

There were five church centres in the district with outlying churches and stations: Leng-iong, Chiang-peng, Hoa-hong, Eng-hok and Leng-na. There were four girls' schools, all classed as day schools. The attendance at all of them was seriously affected by the presence of bandits in the region. During Miss Green's first visit the Leng-na Girls' School was removed from its unpleasant and dingy quarters to a new and shining ancestral hall which was loaned to the Mission until the new Girls' School building should be ready. This gave the work for girls a good start. Six or seven of the brightest pupils were sent down to the Amoy Girls' School

to be trained to become teachers who should lay the foundation of education for girls in the North River District.

Since the dearth of workers was the greatest problem which beset Miss Green in her new field, she sent out letters urging all the Christian women to come to Eng-hok for study in a two months' Bible Institute. She had hoped that possibly as many as twenty women might respond, but to her surprise and joy she soon had an enrollment of fifty women and girls. She secured the services of a Bible Woman from Amoy, the women and girls began their studies and the advance made was remarkable. Besides their course of study, the women discussed methods of work, the need of their non-Christian sisters and their own responsibility for meeting that need. Another Bible Institute was held for five weeks in Chiang-peng to which more than fifty came.

Because of the inadequacy of the temporary quarters at Leng-na many pupils had to be turned away from the Girls' School, but in spite of that fact the enrollment was about fifty. Plans for the new Girls' School building are now being worked out and it is hoped and expected that both it and the ladies' residence will be completed by the end of the decade.

Medical Work

WILHELMINA HOSPITAL. — The fifth decade found Miss Wilhelmina Murman, another efficient trained nurse sent out from Holland under the Netherlands Committee, living in the pleasant rooms on the top floor of Wilhelmina Hospital. She found her hands more than full trying to keep the place in order and endeavouring to persuade the patients to follow the instructions of the doctor, neither of which was natural to the Chinese. If the doctor ordered a milk diet for a sick child, its mother saw in that no reason why greasy cakes or green fruit should not be added to its bill of fare. Dutch ideals of cleanliness and Chinese conceptions of that virtue did not coincide. Miss Murman's position was anything but a sinecure. Yet throughout the decade she has kept up her work steadily and efficiently and has given advice and rendered aid unstintedly to hundreds of Chinese mothers and babies. Miss Jean Nienhuis, a trained nurse sent out by the Woman's Board in 1920, has remained in Hope Hospital where her presence has been a steadying influence in the midst of many important readjustments. Miss Alma Mathiesen, a trained nurse sent out by the Woman's Board in 1923, has spent the first years of her service in Chiang-chiu where her presence has been a very great blessing to the missionaries and school girls and other Chinese women of that great centre. She goes next year to Amoy

to Wilhelmina Hospital when Miss Murman retires and Miss Nienhuis comes home on furlough.

In 1919 the Netherlands Committee, exhausted by the strain of the war, requested the Board of Foreign Missions of the Reformed Church to relieve it of all responsibility for the work in Wilhelmina Hospital which up to that time had been carried forward and supported by the funds of the Committee. This had been a most generous contribution of the friends of Dr. Otte in Holland, sustained through more than two decades, and the Board of the Reformed Church in America at once accepted the responsibility for the entire medical work in Amoy with assurances to the Committee of its gratitude to that organization for its many years of co-operation in the Lord's work in China.

The Board of Foreign Missions appealed to the Woman's Board to co-operate in the medical work for women in Wilhelmina Hospital and at the end of the year 1919 the Woman's Board voted to assume the responsibility for the maintenance of the Hospital up to a maximum of $1,500 a year, with the understanding that the administration of the Hospital would also be under the direction of the Woman's Board, without, however, interfering with the joint administration of Hope and Wilhelmina Hospitals on the field.

The great need in the Amoy Mission today, for its medical work for women and children, is the same need that has been stressed in every decade of the history of the Woman's Board—the need of a woman physician!

ELIZABETH H. BLAUVELT MEMORIAL HOSPITAL, 1920.—In the year 1920 was completed in Tong-an the Elizabeth H. Blauvelt Memorial Hospital, the funds for which were contributed by the family of Dr. Blauvelt. This is a general hospital under the administration of the Board of Foreign Missions, but it has met such a long and keenly felt need of the Girls' School in Tong-an, as well as of the whole missionary staff and the entire Christian community, that the Woman's Board can but feel the desire to co-operate in its work in every possible way, more particularly since it is a memorial to one of its own highly valued and deeply regretted missionaries.

Dr. M. Vandeweg, who had joined the Amoy Mission in 1919, began even before the completion of the hospital to care for the patients who flocked to it and there was every promise of a most useful service to be rendered through it to the whole Tong-an region. The many devoted friends of Dr. Blauvelt rejoiced that her service was to be so suitably commemorated by the establishment of an institution which must bring untold benefit and lasting good to the Chinese for whom she had so self-sacrificingly labored.

Great, therefore, was the regret when Dr. Vandeweg's splendid service was suddenly cut short on November 5, 1922, by his death, a most mysterious providence in view of the efforts which were being put forth to strengthen in every possible way the medical work of the Amoy Mission. It was very discouraging, but the outlook was lightened for all by the fact that Mrs. Vandeweg, a skillful trained nurse, held in high regard by the Mission for her personal devotion and for her manifest ability, consented to remain in the hospital.

She had been very helpful to her husband not only as a trained nurse but because of her unusual knowledge of drugs and medicines, which made it possible for her to be of great service in the preparation of prescriptions.

This expert knowledge now made her of great value to the hospital, to which she devoted herself with renewed energy in spite of many interruptions caused by the serious illness of her two little sons. At one time there were two hundred and forty-six soldiers in the hospital, wounded in the constant skirmishing carried on between the Northern and Southern troops. During that time she assisted in the amputation of arms and legs and fingers, often remaining in the operating room until after six o'clock in the evening. It has been a time of great anxiety and trouble and her loss has been inexpressible, but the Lord has been with her and she has come nobly through her trials, facing with quiet but heroic courage a future in which she must stand alone. Yet she is not alone. The great work which she has the opportunity and the ability to do binds her very close to the hearts of thousands of women in China and thousands of women in the Reformed Church at home.

Evangelistic Work

At the beginning of this decade the world was at war. Yet very successful evangelistic meetings were being held in China. Mr. Sherwood Eddy had been conducting a great campaign in the East and very wonderful gatherings were held. It was hard to realize that it was being done in China. Hundreds of people signed cards promising to study the life of Christ. A Personal Workers' Conference was held in Amoy at which the officers and business men of the city were present, all showing great interest and supporting the cause in many ways. They secured the free use of a business house for an office for the secretaries and one of the Chinese business men offered his own fine big house for the entertainment of two hundred of the Chinese pastors and preachers. These men were all non-Christians and the extraordinary thing was that they were deeply interested in the evangelistic meetings and

were ready to do all in their power to help along the campaign for Christian evangelism throughout the province.

On a Sunday, in accordance with the advice or invitation of President Yuan Shih Khai, the churches in Amoy and on Kulangsu, held union services for prayer for peace in Europe. This was the second time that the President of the Chinese Republic had called upon the Christian churches in the country for a season of special prayer.

The Sunday services were attended by representatives of the Republic one of whom made the following speech:

"We meet here this afternoon to pray for peace and I am exceeding glad to have a part in these exercises. As I see it there is not a man who does not desire happiness, not a man who does not desire to see peace reigning everywhere throughout the world. Now, man having reached the limit of his resources, we come to pray for help from heaven. The Christian faith is unsurpassed. There is no room for confusion there. There is but one God—not many gods—in whom to believe and trust. What is impossible with man is possible with God. Man's power is limited, God's power is unlimited. The power of prayer is very great. I am not a professing Christian, but I know that God loves and that He loves to hear prayer."

That the power of the Christian religion had taken a strong hold on the Chinese people seemed to be proved by this meeting and by this and the other addresses. The gifts of money and life and prayer which the Church at home had lavished upon the Amoy Mission through seventy-five long years could hardly have borne a riper fruit.

Mr. Eddy's meetings had been widely advertised and the whole city was wondering what kind of meetings they were to be. The officials had heard of other wonderful meetings in different parts of China and they were anxious to do all in their power to make the Amoy gatherings a success. At the close of the last address more than one thousand persons signed cards promising that they would study the Bible and that they would follow the truth as soon as light came to them. After Mr. Eddy had gone there were thirteen hundred inquirers who joined Bible classes and received instruction. In the Chiang-chiu region also these meetings were held and in almost every place there were splendid results. It truly seemed to be the "Day of Opportunity."

The inspiration of the Eddy meetings reached far and wide. One of Mr. Eddy's themes was "The Present Dangerous Plight of China" and this created a feeling of great national enthusiasm among some of his Chinese hearers.

In the report of the Provincial Committee of the Eddy Campaign it was afterwards stated that Amoy ranked first in the number of inquirers in proportion to the size of the city and in interest and earnestness on the part of the audience.

When the Eddy Evangelistic Campaign was over the wish was expressed to have a few meetings for women, for whom Mr. Eddy's meetings had not been designed. The missionary ladies and the Chinese Christian women decided to hold a series of evangelistic meetings for these women at the Chinese New Year when everyone would have leisure and the idea was taken up by the faithful few who attended the women's prayer-meetings on Kulangsu. A committee composed chiefly of Chinese women was formed and the meetings were planned for and well advertised. The large London Mission church which held a thousand people was secured for the meetings and it was full every day, extra seats often having to be brought in. It was understood that the Christians were not to come unless to bring their heathen neighbors and friends and while this was not strictly adhered to, there was no doubt that the majority of those present had never been in a Christian church before. All the speaking was done by Chinese women and well done, too. The subjects included a comparison of the position of women in China with that of women in other countries, bad customs that ought to be changed, what Chinese women could do for home and country and the training of children. Then came the summing up of the way of life and how to walk in it and what it meant to be a Christian. The audience was remarkably quiet and attentive and no gathering of women anywhere could have been better held than was this of Chinese women, which showed the results of a Christian education for in almost every case the speakers had been taught in the Girls' or Women's Schools.

Mrs. Kip in writing of this meeting said: "As I sat there and listened to these Chinese women I could but feel greatly encouraged at the advance that has been made and I want the women of the Reformed Church to know about it so that they, too, may take courage and keep up the good work that they have been carrying on these many years, knowing that it has already borne rich fruit in the lives of these women, fruit they will never see until they meet these women before the Throne of God and join their voices with theirs in praising the Lamb."

In the year 1918 Mrs. L. W. Kip, who had given to China more than fifty years of loving and fruitful service, retired to spend her last years with her family in America. As the missionaries looked forward into the coming years, it was hard to imagine how they were going to adjust themselves to the fact

that Mrs. Kip was no longer there to fill innumerable gaps, to take the place of teachers suddenly removed, to give music lessons, to instruct the girls in knitting, filling her veranda on a Saturday morning with eager and animated heads that were puzzling over intricate patterns, to take charge of girls' schools when they were left without a head, to nurse cases of small-pox, in short to do any and everything efficiently and promptly that a missionary is ever called on to do. For more than fifty years Mrs. Kip had been journeying from one station of the Amoy Mission to another, in each one laying firm foundations for the younger ones to build on. To her and to Dr. Kip belonged the credit for the development of the whole Sio-khe region. There was not a single station in the Mission to which she had not rendered conspicuously helpful and definitely developing service. It was with the devoted love and good will of both the Mission and the Boards that Mrs. Kip now retired to the well earned repose and peace of her home in her own land, if, indeed, America and not China could be called her own land.

JUBILEE ANNIVERSARY OF THE MISSES TALMAGE, 1924.—On July 21, 1924, the Amoy Mission celebrated the fiftieth anniversary of the coming to the Amoy Mission of the Misses K. M. and M. E. Talmage. This was a most happy occasion on which ninety friends, Chinese and members of other missions and of the Amoy community, gathered to do honor to these two whom all loved and reverenced and who had meant so much in the lives of the many who had come under their influence.

The Mission presented them with a beautiful black wood tray inlaid with silver in commemoration of the completion of fifty years of service with the congratulations and best wishes of the Mission and its prayers that they might have yet many years of service. The following Minute was enthusiastically adopted:

"To the Amoy Mission comes the signal honor of celebrating the completion of fifty years of service for Christ in its fellowship by Miss K. M. Talmage and Miss M. E. Talmage. With hearts full of thankfulness to our Master whose love has let us see this day, we give to the Misses Talmage our affectionate congratulations and record our appreciation of their fruitful labors of love, the leadership of their example of faith, the inspiration of their lives of hope. We rejoice that their years of service, following the distinguished and devoted service of their parents, have been continued until they have shared the joy of harvesting in the field which they sowed in all the privations and hardships of pioneer work. We rejoice that we can add ours to the sincere testimony of Chinese leaders that their influence has permeated the South Fukien Church and brought untold blessings. We rejoice that, building on the foundation that is Christ, their successes have prepared the way for those who follow in their train and have made possible the greater achievements of the future. Unto them was grace given to

preach the unsearchable riches of Christ and the faithful zeal with which they are fulfilling their ministry will forever be a model and an inspiration. In absolute consecration to the Lord Jesus Christ they have given themselves wholly to the work of the Mission and this Church in faith that knew no impossibilities and a devotion that left open no line of retreat. May our Master spare them for many years of blessing here and may their steadfast hearts be kept in perfect peace because they are stayed on our Father in Heaven in whom we trust."

THE ARCOT MISSION

In the year 1915 the Arcot Mission, in common with all Christian men and women everywhere, was praying that a merciful Father in Heaven would look down in pity upon all who were engaged in battle, that He would take under His gracious protection those who were in peril by land or sea, that He would relieve the wounded and sick and have mercy upon the dying, that He would send out His light that all men everywhere might see Him and find in Him a refuge from the pitiless storm.

That God's ways are not as our ways nor His answers to prayers always those which we have in mind when we pray, was made very plain to the Arcot Mission in the early days of this fifth decade. On May 1, 1915, the Rev and. Mrs. James A. Beattie sailed from New York on the Lusitania, planning to spend a happy summer with relatives in England and Scotland and to go on to India in the early autumn to join the Arcot Mission after their furlough. Mr. Beattie was among those whose lives were lost in the awful tragedy of May 7, 1915, and Mrs. Beattie was left alone. From letters written from the home of Mr. Beattie's family in Edinburgh the following account of the terrible experience was gathered:

Mr. and Mrs. Beattie had had a very pleasant voyage all the way over, the sea being calm, the ship comfortable and both of them well and in the best of spirits. They were looking forward on that fateful Friday to getting into Liverpool the next day and had no thought of any possible disaster, the rumor of danger to the Lusitania never having reached them either before or after sailing from New York. They were at luncheon when the ship was struck. With no thought of trying to reach the boats, they waited quietly until the first panic among the passengers near them had subsided and then ascended to the second deck, where they experienced difficulty in standing, as by that time, the list of the ship was so great that walking on it was like trying to walk on the sloping roof of a house. They waited until a cascade of green water breaking over the bow of the ship warned them that it was time to go, when Mr. Beattie

helped his wife up onto the rail and, together jumping into the sea, they swam away from the sinking ship. They were fortunate enough to secure a plank to which they, with others, clung for four long hours in the midst of sounds and scenes over which a veil is mercifully drawn. Up to the time when Mrs. Beattie lost consciousness of what was going on around her she heard her husband's voice, now in prayer for them and all in that sea of sorrow who were in like peril and anguish with themselves and again in words of encouragement and cheer, thus proving in that hour of direst need how firm and true was the foundation upon which his trust was built. Mrs. Beattie was finally rescued by a trawler but, on recovering consciousness, was forced to spend still other hours of desperate anxiety and doubt about her husband through the night. At dawn, however, she met a gentleman who was able to take her straight to the body of her husband, whom he had recognized among those who had been brought ashore.

She was spared the weary, heart rending, hopeless search which so many of her fellow sufferers endured. She did not have to look on any but her husband's face. Through the kindness of the Rev. Mr. Cotter, a Presbyterian minister in Queenstown, who took her to his house, she was enabled to secure a separate grave instead of burying her husband's body in the common grave to which so many others were assigned.

The experience through which Mrs. Beattie passed would leave its mark upon her to the end, but she recovered from the first great physical shock of what she had endured. She faced her lonely life and her solitary way with a steadfastness and courage never born except of faith—of that faith which, even in the darkest and the loneliest hour, suppresses bitterness and revives hope.

MRS. JACOB CHAMBERLAIN.—On March 12, 1915, after a brief illness, there entered into the joy of her Lord Mrs. Charlotte Birge Chamberlain, the widow of the Rev. Dr. Jacob Chamberlain. Mrs. Chamberlain had entered the service of the Arcot Mission with her husband in 1859. She had been a student at Mt. Holyoke Academy in the days before it became a College and her name was engraved on the memorial tablet in the College as one of its daughters who had given her life to service on the foreign mission field. She gave more than fifty years of her life to India and India was the land of her love and home. To the last day of her life her interest in everything pertaining to the work of the Arcot Mission was deep and strong. To her was given the rare endowment of perfect, childlike faith—the faith that does not ask questions, that does not seek proofs, that does not depend upon answered prayer. She endured affliction and disappointment

and separation and the ills of the flesh with a calm patience that never failed because she saw Him who to her was always visible. When those who were ministering to her in her last illness would have delayed the coming of the Angel of Death, she exclaimed with earnest protest, "O, do not try to keep me. I have so many things that I want to talk over with your father." To her there was no question that in that other world to which she hastened, she would find again her loved and lost.

The circle of the pioneers was narrowing. There were only one or two left who had known the Arcot Mission in the days of its founders.

MISS MARY KATHARINE SCUDDER.—At Ranipettai, India, on August 9, 1915, died Miss Mary Katharine Scudder, the eldest daughter of the Rev. Dr. William W. Scudder. Miss Scudder was born in Ceylon when her father was still a missionary of the American Board before the Arcot Mission was founded. She returned to America with her father and received her education in New York City and herself joined the Arcot Mission in 1884, thus giving thirty-one years of rich and fruitful service to India. Never was anyone more forgetful of self. Never was anyone readier to take up the hard things to do. Never was anyone better able to do all things, to fill all needs, to meet all emergencies. Although she began her service as a Telugu missionary, she quickly acquired the Tamil language when she was needed in that field. From one end of the Mission to the other, now laboring in schools, now touring in villages, now examining Bible classes, now addressing meetings in Telugu and again in Tamil, leading women's meetings, holding conferences, founding Christian Endeavour Societies among the young people, visiting in Zenanas, there was nothing that she could not do and nothing that she was not asked to do. And whatever anyone asked her to do she always did, if it was a part of the work for the Kingdom. Her own wishes always came last. It was a well known habit of her missionary women colleagues to say, when confronted with some unexpected emergency in some great women's meeting or harvest festival, "Kitty will do that." And Kitty was never known to say, as well she might, "You will do that yourself." Hundreds, yes, thousands of women in the Arcot Mission were moulded by her, taught by her, influenced by her throughout their whole lives. There was not a home in the whole Tamil and Telugu fields where she was not known and few in which she was not personally loved. To her fellow missionaries her loss was a staggering blow.

The call came quickly and mercifully. There was no long illness, no weary waiting. Suddenly she was not, for God took

her. Her friends scarcely knew that the Angel of Death had been with them. For her was fullness of joy. For them was a closer bond with the Heavenly Country.

It seemed as if the Mission could bear no more. Yet still the Reaper was not satisfied. On January 17, 1918, Mrs. John H. Wyckoff laid down her work and on April 16th of the same year Mrs. E. C. Scudder, Jr., passed from death unto life. Yet the work went on. Missionaries came and went. Death and Life exchanged places. But the Mission and its work were ever there, with their demands and their opportunities. The educational, the medical and the evangelistic work still called for every ounce of energy, every gift or talent, every spiritual asset which the missionaries on the field and the Church at home had at their command.

Educational Work

CHITTOOR GIRLS' SCHOOL.—Very hopefully the Girls' School in Chittoor began its new decade in January 1915. Steadily, month after month, the sense of responsibility of those in charge grew lighter as the time set for the return of Mr. and Mrs. Beattie drew nearer. "The Beatties will soon be back" was the refrain in the background of all minds. Then came the hot weather and the close of school and then all the joy was turned into grief. To the heavy burden of responsibility was added the heavier burden of grief and of desperate uncertainty. There was just one heart left in Chittoor and that was overwhelmed with doubt and apprehension.

Miss Sarella Te Winkel was in charge of the Girls' School, earnestly trying, in spite of the uncertainty of the times, to turn every "ugly duckling" in it into a fine white swan.

For a great many years the Girls' Boarding School in Chittoor had been the highest educational institution in the Mission for Tamil girls. It took pupils through the Third Form, which was somewhat higher than the Seventh Grade in an American school. The instruction was given in Tamil and the girls learned besides a very little English. Because of the great need and the corresponding scarcity of teachers, the Mission now thought the time had come for both the Tamil and Telugu girls to be advanced to the High School grade. If a girl in the Chittoor school showed a special aptitude for English, she was sent over to Ranipettai where Miss Alice Van Doren was rapidly building up a High School for girls. The girls in the Ranipettai school who gave no promise of being able to go on to the High School grades were sent to Chittoor. This resulted gradually in bringing about a change in the status of the two schools, those in the Chittoor

school being slightly below the average in mental ability while the average of scholarship in the Ranipettai school was raised. The whole educational scheme, however, afforded a chance for every girl. Those in the Ranipettai school who showed themselves capable of continuing into a High School course were forming the nucleus of a future High School for girls which should uphold the name of the Arcot Mission in the new Women's College in Madras.

But for every one of these brilliant girls who could look forward to a college education, there were dozens of less ability who had to be weeded out. But they could not be cast aside. It was not the purpose of the Arcot Mission to confine its educational policy to spectacular efforts. The High School and College girls were undoubtedly to become the leaders of the future, the pioneers for the coming generation, and when such an one was discovered, great was the rejoicing as of one who had found the pearl of great price. But following this gleam, important as it was, could not be allowed to blind the missionary to her wider and more far-reaching purpose. There would always be girls whose limit was reached in the lower classes. The rank and file of these would go on with their vernacular education in the Chittoor school, passing from that into the Normal Training School, or into the Lace Class or into the Nurses' Training Class in Vellore, as seemed best suited to their abilities and tastes. Some, of course, would go directly into homes of their own. But whatever they did and wherever they went, these girls of moderate ability would form the great body of the workers of tomorrow and no school could afford to leave them out of account if it was to fulfill its purpose and use its opportunity. To give every girl, no matter how limited her ability, a solid elementary education of as high a grade as she was able to absorb, to teach her self-discipline and self-control, to endow her with the power to think and act rightly for herself, to help her to a vital acceptance of Jesus Christ as her great Model and Example and personal Saviour—this was the aim of the schools.

BEATTIE MEMORIAL TRAINING SCHOOL FOR MISTRESSES, 1919. —The Normal Training School for Mistresses now had two classes since Government had required that the students should have a two years' course of training. As the Normal School building was not large enough to accommodate two classes, the new class borrowed a room from the Boarding-School while one of the lower school classes was crowded into a small office. This state of affairs made a larger building for the Normal School imperative. The Government Inspectress had long contended for a building large enough to accommodate the Normal School and

the Model School under one roof and there was no doubt that Government would give at least half the amount required for a suitable building. The appeal for a new building was sent home to the Woman's Board at the beginning of the new decade.

After the tragedy of the Lusitania it was at once decided by the Woman's Board that the request for a new building for the Training School at Chittoor should be granted and that the new building, when completed, should be called The Beattie Memorial Training School for Mistresses, in recognition of the nineteen years of service of Mr. and Mrs. Beattie. The school had been of incalculable value to the Indian community of Christians. It had enabled hundreds of girls to become self-supporting, self-respecting women and it had supplied teachers for all the Mission schools as well as many Bible Women for evangelistic work. Mr. and Mrs. Beattie while at home had secured a considerable sum of money for the purpose and the Woman's Board now assumed the responsibility for the rest of the amount needed. It was felt that no more fitting memorial could be erected to the memory of one who had spent so large a portion of his life laboring in Chittoor.

Mrs. Beattie's courage in returning to India was beyond praise. In the autumn of 1915 she sailed for India with the ever present memory of that last voyage on the Lusitania. It could not have been easy to face again the perils of the sea, but love for the work in Chittoor where she and her husband had spent twenty-one happy and useful years gave her strength for the ordeal. Even on that voyage the passengers were told to be ready for whatever might happen and more than once life belts were put on and men, women and little children waited not knowing at what moment they might be plunged into the sea. With all lights out, with people talking in whispers, they waited, watching the smooth waters and quieting as best they could their fears. Port Said was reached in safety, however, hearts were lifted in thankfulness to God for deliverance and Mrs. Beattie arrived at last in Chittoor.

The Training School and the Model School connected with it showed such excellent results in this decade that the Inspectress of Girls' Schools sent some of her own teachers to spend a day in it to take notes. It must have been an interesting as it was certainly a significant thing to see the Head Master and teachers of a Brahmin Girls' School, the Brahmin Head Master of the Municipal Girls' School and a deputation from another girls' school under native management, all with note-books in hand, taking lessons from the Christian teachers of the Mission Training School, most of whom were women!

The Beattie Memorial was opened on April 11, 1919, with a fine programme and a large number of Hindu ladies and gentlemen in attendance. It provided accommodation for the two classes, Junior and Senior, and for the five grades of the Model School. When the Government Inspectress paid her annual visit, she recommended that the Higher Elementary Boarding-School and the Model School be amalgamated, which was done.

It was with great regret and after several postponements that the Mission was finally compelled in 1920 to accept the resignation of Mrs. Beattie which took effect that year. Her connection with the Mission dated from 1894 during all of which time she had lived and worked in the single station of Chittoor. It bore the strong impress of the character of both herself and her husband. The work now, however, was telling upon her strength and in January 1921 the Mission and the Church united to bid her an affectionate and sad farewell, many testimonials voicing the high esteem in which she was held by all.

RANIPETTAI GIRLS' SCHOOL.—The year 1915 was one of intense interest in the development of the Ranipettai Girls' School. Numbers, perhaps the most superficial sign of growth, yet of great importance in the record of an institution, rose to the high water mark of one hundred and seventy. More gratifying still was the advance in the standard of instruction. A Second Form of thirteen girls was opened, corresponding roughly to the Eighth Grade at home, but meaning much harder work for the Indian student as all of the work had to be done in English, that being the medium of instruction in all subjects except the Bible. Miss Van Doren was able to devote herself to systematic teaching. The staff was strengthened by the addition of two English trained teachers, one a matriculate and the other a Fifth Form girl. Insufficient appropriations made finances a burden and Government's inability, because of war conditions, to help with the building grants, delayed the obtaining of suitable quarters, but it was evident that the school was facing in this decade a period of great expansion and development. Athletics had now become one of the enthusiasms of the Indian girls. One of the greatest blessings indeed that mission schools were conferring upon the Indian girl was a taste for play and a knowledge of its place in the all-round development of the personality. After one of the vacations the Head Mistress asked that the girls be allowed a special period for play as they had had none at all since leaving school! The older girls now had their badminton games and the yellow balls flying across the court made the whole playground ring with joyful shouts.

realization of the dream which had for so long seemed but a Castle in Spain. Three High School classes had gone out from the Ranipettai School and for the majority of the graduates one could but be filled with praise. The complete success of the many-sided effort which Miss Van Doren and her associates have been making through these years is attested in a letter from a recent visitor to India, who has herself had some experience in educational work. She writes: "I cannot imagine, either here (India) or anywhere else, a more delightful school atmosphere than this, or a more charming group of students and teachers. There is any amount of spontaneity and bubbling enthusiasm to be seen among the girls—a spirit of warm friendship obviously current between teachers and taught—plenty of intelligently varied outlet for young initiative to expend itself in. The scholastic standard is high, but what is more important, it is intelligently regulated to meet individual needs. Whatever developments may be in store for the school in the future are safe in the skilled and tactful hands of Miss Van Doren and her staff. Their school has already proved its right to its present high position among Indian schools for girls. It is, as our friends the English so succinctly put it, A number 1."

SHERMAN MEMORIAL GIRLS' HIGH SCHOOL, 1924.—The new High School for girls was formally opened in Chittoor on July 3, 1924. It had, as we have seen, been formerly situated in Ranipettai under the name of the American Arcot Mission Girls' High School, a part of the Ranipettai Girls' School. It now moved to Chittoor, the old home of the original Girls' School, to occupy new and beautiful buildings in a large fifteen acre compound specially provided for it by the donors of the school plant. The new institution was named for an American lady whose generous legacy to Miss Elizabeth Conklin and the Misses Condit of New York City and Miss Burling of Summit, N. J., made it possible for them to erect this Memorial to her.

The Higher Elementary Boarding School on the Mission Compound at Chittoor has now been removed to Ranipettai and in its place Classes 1-5 of the High School have become the Model School of the Beattie Memorial Training School for Mistresses which remains in Chittoor as a part of the larger institution. The entire plant comprising High School, Training School and Model, or Lower, School is henceforth to be under one management.

The purpose of the school is to give to the girls of the entire region a Christian education, which includes the building up of the body by exercise and hygienic living, the expansion of the mind through the acquirement of knowledge and the cultivation of the

power to think and the establishing of character through the adoption of the ideals of Christ whose motto was "not to be ministered unto, but to minister."

The plant consists of a spacious school building and five cottage-hostels representing an expenditure of one and a quarter lakhs of rupees, or nearly $42,000. Space is afforded for the comfortable accommodation of more than one hundred girls and if Hindu pupils desire to enter the school as resident students special arrangements will be made for them with reference to food and lodging. The school building follows the usual Indian model of a large inner courtyard, with light and airy and convenient class-rooms, a science laboratory, a library and a large hall built around the central court. The cottages are of the Indian bungalow type, each one designed for twenty girls and a resident teacher. Each is complete in itself with space enough for four girls in a room and with open air sleeping places on the upper floor. A small separate cottage is provided where sick girls can be segregated under the care of a nurse.

The work of each cottage is done by the girls themselves, it being a principle of the school that every student should have practical experience in domestic economy, regardless of the fees she pays. The work averages about an hour a day for each girl, with extra tasks on Saturday and those who take Domestic Science as an optional subject are required to keep accounts and to plan the meals as a part of their practical work. The system of self-government already so successfully developed in Ranipettai is to be continued.

As moral and religious training is a necessary part of every child's education, very thorough instruction is to be given in the Bible in every class, until the girls have a complete survey of Bible History in its general historical background as well as in its specific teachings in the more detailed study of the life of Christ.

The following is a partial account of the opening exercises taken from the The Daily Express of Madras:

"The new residential High School for girls in Chittoor was formally opened on the 3rd instant. A spacious pandal (tent) had been erected in front of the main building and here the formal opening exercises were held. Mrs. Rama Rao, wife of the Collector of the District, graciously consented to preside. Rev. J. N. Kay of Chittoor read from the Scriptures and was followed by a prayer of dedication by Rev. Balasundaram of Madras, with the benediction by Rev. H. J. Scudder. A brief statement of the reason for the name Sherman in the name of the school was given by Mrs. Conklin. When William Carey, the celebrated missionary and oriental scholar, came to India in 1792 he left in his home in England a little band of twelve

ministers who pledged themselves to support Carey in his work in India. These twelve men formed themselves into the first Foreign Missionary Society in England and the sum total of their contributions at the time amounted to a little more than £13. The first gift for this High School came from a great-great granddaughter of Edward Sherman, who was one of those twelve ministers in Northamptonshire. Other members of the Sherman family have given for these buildings and the school has been named the Sherman Memorial, so linking the first Foreign Missionary interest in England with this, one of the latest developments of that interest in America.

"The jasmine ropes that held the iron doors were unfastened by Mrs. Conklin and as she declared the doors of the Sherman Memorial High School open, twelve tiny girls pushed open wide the four iron doors. School girls marched into the building singing 'Rejoice! Rejoice!', followed by a long procession of friends led by Mrs. Rama Rao."

MADANAPALLE GIRLS' SCHOOL.—The decade opened with Miss Mary Katharine Scudder in charge of the Madanapalle Girls' School in one of those constantly recurring intervals in which the Mission was accustomed to call upon her to meet emergent needs in both its Tamil and Telugu stations. "And all thy children shall be taught of the Lord" were the words with which she began the year. "Great shall be the peace of thy children" were the words with which she closed her account of her year's work. She left it in such excellent running order that Miss Henrietta Drury found it easy to take up the management again on her return from furlough. Great was her delight to find that the girls had made marked progress in all their studies and especially in English, the benefit of thorough teaching in the lower classes being now fully manifest. The staff was the best the school had ever had. The same Christian Head Master led and inspired the girls and teachers to their highest endeavours and that the education given in the school was being more and more appreciated was shown by the fact that there were now one hundread and fourteen pupils enrolled, seventeen of whom were Hindu girls from the town who were sent by their parents because this was the only girls' Secondary School in Madanapalle and they were especially anxious to have their daughters taught English. One Hindu girl in the First Form came daily in her *jutka,* one little Brahmin boy and his sister came riding on a pony, attended by a servant and others were escorted by family retainers. All of them were bright, attractive children from the best Hindu families in town. The school quarters were so crowded that it was impossible to receive more pupils, but plans were being made for a beautiful new school building on a site adjoining the Mary Lott Lyles Hospital—a delightful spot surrounded by spreading trees, where the girls would have room to make gardens and to play as well as space for class-rooms, dormi-

WOMAN'S CHRISTIAN SOCIAL CENTRE
Ranipettai, India

THE LACE CLASS, RANIPETTAI, INDIA
Now a part of Woman's Industrial Home

SHERMAN GIRLS' HIGH SCHOOL, CHITTOOR, INDIA
New Cottage System of Boarding Schools inaugurated by the Arcot Mission

tory and the other necessary departments of a girls' school. The war had delayed the building as Government was not yet bestowing grants, but stones for the foundation were being gathered and it was expected that another year would see the structure really rising. Meanwhile a shed had been put up at the side of the old building for the three lowest classes which thus enjoyed the latest thing in sanitation, open-air class-rooms.

It was a fortunate thing for the Madanapalle Girls' School that a Deputation from the home Boards of which Mrs. William Bancroft Hill was a member visited the school in March 1916, when Mrs. Hill turned the sod for the new building and brought its completion nearer by a generous gift. In that year the enrollment reached the high water mark of one hundred and forty, of whom nineteen were Hindu pupils all of whom mingled freely with the Christian girls and one of them actually had her food brought to her to be eaten at the school. To the ordinary American reader this may not seem to be an extraordinary occurrence. To one who is familiar with India and its iron-bound caste rules, it is of the utmost significance. It proved that the day had passed forever when the accidental shadow of a Christian falling upon a Brahmin or his food was an intolerable pollution, calling for ceremonies and ablutions which consumed hours of time and reels of expiatory chanting. In the year 1917 two girls went down to Ranipettai for High School work and nine were preparing to go forward to the entering class the next year. The new school building was rising rapidly, Government had sanctioned a large grant and it was certain that 1918 would see the institution adequately housed, the work of the school and the home life of the girls made ten-fold more comfortable and therefore more efficient.

One of the greatest enemies to consecutive work of all sorts on the mission field is the little gentleman called Cupid. In this decade he whisked off Miss Henrietta Drury to another mission and the Arcot Mission and the Madanapalle Girls' School were left lamenting. Fortunately Miss Clara Coburn was there to succeed and under her the school has continued its excellent record.

WOMEN'S CHRISTIAN COLLEGE, MADRAS, 1915.—The Women's Christian College in Madras, India, founded in 1914, was formally opened in July 1915, with Miss Eleanor McDougall of Westfield College, London University, as Principal and with a Staff composed of British and American College women and Indian lecturers and teachers.

The College has been from the beginning both international and interdenominational. It is supported by twelve Women's

Boards of Foreign Missions, six of them British, one of them Canadian and five of them from the United States, all of them representing missions in the Madras Presidency.

The British Boards are of the Church Missionary Society, the Church of England Zenana Mission, the London Missionary Society, the Wesleyan Methodist Missionary Society, the Church of Scotland Mission and the United Free Church Mission. The Canadian Board is of the Canadian Presbyterian Mission. The other American Boards are of the American Baptist Mission, the American Madura Mission (Congregational), the Methodist Episcopal Mission, the American Lutheran Mission and the American Arcot Mission of the Reformed Church.

The call to these Women's Boards to found this college for Indian women in Madras came from the Missions on the field and was, at first, regarded, not unnaturally, as a hazardous international and interdenominational experiment. The event has proved most harmonious. It came at a time when Great Britain was carrying on the greatest war in her history and when the United States saw the signs of a great storm ahead. It did not seem a favorable time for launching any sort of new and untried project.

Yet just as the dark days after the Civil War had inspired the women of America in that day to plan for wider fields and nobler endeavours for the women of the world, Western and Eastern, so now this greater war roused in the women of today an enthusiasm for pushing to their logical fulfillment the plans which had been laid by those earlier women of the eighteen hundred and sixties and seventies.

Miss McDougall crossed the Atlantic and explained the project to the American women, the plan was adopted, Boards of Governors in India, Great Britain and America were formed and South India had, for the first time in its history, such an anomalous institution as an Indian Woman's Christian College.

Nowhere in the world was it more needed. Although it was still true that only about one per cent. of Indian women could read and write, yet there were now many excellent high schools for girls and women in the Madras Presidency, which led their students to the very threshold of entrance to college. Lacking a women's college in which these matriculating girls could complete their higher education, they had no resource but to enter a men's college, a very undesirable thing considering the social conditions in India, or to give up higher education altogether, a still more undesirable alternative since the social and religious problems of India would have to be worked out eventually in Indian homes by Indian men and women together.

The significant motto, "Lighted to Lighten," was chosen by the College to indicate that its purpose was to meet the great need of the vast numbers of illiterate Indian women whom it could hope to touch only through its graduates, while the design upon its seal of a common Indian clay lamp symbolized the material to be transformed in the College into light bearers.

By the gift to the College, through the Woman's Baptist Foreign Missionary Society, of $25,000 from the Laura Spelman Rockefeller Fund, a beautiful property was secured on the banks of the Cooum River, in the most beautiful residential section of Madras, curiously enough located on a street called College Road, although, in so far as anyone could ascertain, there had never been a college in it.

Seventy-two students began the second year of the College and it very soon became apparent that they needed more room. Faculty and students fastened envious eyes upon a neighboring bungalow, set in about five acres of ground, which became known to the Staff as Naboth's Vineyard. This was happily secured in process of time without the necessity of committing murder and room for expansion was thus obtained. That it was a genuine necessity was seen in the fact that in the third year of the College the number of students had increased to one hundred and twenty, soon advancing to one hundred and forty. The first graduating class of thirteen students took their B.A. degree in 1918 and as they went up to receive their diplomas from the University of Madras a great cheer broke from all present, the spontaneous tribute of Indian college men to Indian women who had possessed the courage to blaze the trail of female higher education in India.

In 1920 the only two first honors given went to graduates of the Women's Christian College. Many were watching this first woman's college, some in a friendly spirit, others critical of this attempt on the part of Indian women to obtain a higher education, for which, in the minds of many Indian men of superior attainments, they were unfitted by both natural and acquired inferiority. It was rather humiliating to them, therefore, to find one of the students of the Women's College carrying off the Gold Medal of the University in Economics and another the Gold Medal in English.

The graduates of the College found almost unlimited opportunities for service on leaving College. They were in great demand as Principals and Superintendents of schools and as teachers in Government and mission schools. The great majority of them have preferred to take positions in mission institutions rather than seek employment under Government, although the

mission salaries are far smaller than those paid by Government.

The Arcot Mission has at different times furnished American members of the Staff. Miss Henrietta Drury (Mrs. Knut Lange), Vassar, 1904, acted as Vice-Principal of the College in its first year. Miss Charlotte Wyckoff, Wellesley, 1915, supplied the Department of Philosophy for one year. Miss Alma Chamberlain, Vassar, 1919, has had charge of the Department of Philosophy and Psychology for two years.

In 1921 two outstanding needs of the College were being emphasized—that of a Chapel which should be worthy of a Christian college set in the midst of a great world teeming with richly adorned temples to heathen idols; and a Science building to take the place of the outworn and makeshift laboratories.

The first of these needs was met in 1922 by the gift from an unknown American friend of $10,000 for the new Chapel. The gift was wonderfully opportune, for the place which had been used as a Chapel was far too small and was in constant need of repair. The beautiful new Chapel was opened on July 9, 1923, when Her Excellency, Lady Willingdon, attended morning prayers, held in it for the first time.

The Chapel, gleaming white among the trees of the garden, is surmounted by a dome above which shines the Cross of the Christian faith. The interior is of beautiful design in polished black and white. From an inner arch is suspended by three chains an Indian lamp of perforated brass, the symbol of the College, kept lighted from dusk to bedtime, that anyone may enter, with light enough for worship and dimness enough for peaceful meditation. At the northern entrance, just inside the doorway, is a slab of white marble with this inscription: "To the Glory of God this Chapel, the gift of an unknown American friend, was built in 1923."

In November 1922 work was begun on the new Science building, planned on a most generous scale. The contract calls for the finishing of the work in February 1925, when the Women's Christian College will have one of the finest laboratories in India.

THE TRAINING COLLEGE, MADRAS, 1923.—The Women's Christian College had felt the need for a Training College for women teachers long before it came into actual existence in July 1923. The launching of the project had been in progress for at least two years. It was difficult in this post-war period to persuade Boards in Great Britain and America to undertake extra responsibilities and financial burdens and although the additional sum asked for was only $500 a year from each Board, and although all acknowledged the importance of such a Training

College, it looked for some time as if the project would have to be abandoned for lack of support. Miss Nora Brockway, who was to be on the Staff of the College when founded, spent some time in Great Britain and America explaining the need of the institution and the plans for its development and at last enough co-operation was secured in both countries to justify the opening of the College. Four American Women's Boards, including our own, pledged their support. Hanson's Gardens (Naboth's Vineyard) became the first home of the Training College and Miss Alice Van Doren was loaned by the Arcot Mission for one year to act as Principal until the new College should be fairly under way. There were twelve students the first year, eleven of whom were from the Women's Christian College. The Staff consisted of three members, Miss Alice Van Doren, Miss Nora Brockway and Miss Lily Devasahayam, representing respectively America, Great Britain and India. Miss Devasahayam is one of the earliest graduates of the Women's Christian College and her knowledge and experience of Indian people and conditions are very valuable to the young College. Miss Van Doren returned to the Arcot Mission at the end of the year for which she was loaned and Miss Brockway became the permanent Principal of the Training College. The name by which the Staff and students love to designate the new institution is St. Christopher's College in memory of the helpful Saint who carried the Child across the stream which it could not ford alone.

Medical Work

MARY TABER SCHELL HOSPITAL.—In 1916 Dr. Ida Scudder was confronted by the greatest problem that had ever been presented to her, that of turning the Mary Taber Schell Hospital into a Women's Medical College for South India. After prolonged discussion it was finally decided that the new Union Medical College should be established at Vellore with Dr. Scudder as its Principal and the Mary Taber Schell Hospital as its working base. In the meantime, while plans were being formulated and waiting to be carried out, the Hospital was the same busy, happy place, more and more crowded as the days went by. The demand for private rooms increased and the Staff was anxious to get into the new building with its much enlarged accommodation. Many wealthy Brahmins and Mohammedans were now coming to the Hospital, refined, gentle women whom it was a pleasure to help. A larger number of children was constantly being received. The operative work was very extensive, the people having largely lost their earlier fear of an operation. In 1916 Dr. Scudder's

burdens were greatly lightened by the arrival in Vellore for a prolonged stay of Miss Gertrude Dodd, the home Treasurer of the Woman's Board. She made her home in Vellore with Dr. Scudder and became at once an invaluable aid in the Hospital and in all the plans for the new Medical College.

UNION MEDICAL COLLEGE FOR WOMEN, VELLORE, INDIA, 1918. —The need of a Medical College for Women in South India had been recognized as long ago as the meeting of the Decennial Missionary Conference held in Madras in 1902. Years passed and the idea remained unrealized, but not forgotten. Missionaries all over the Madras Presidency understood the growing urgency, the acute necessity of such an institution. Preliminary steps were taken in 1912 and at Kodai Kanal in 1913 the South India Medical Missionary Association appointed a Committee to consider the establishment of such a college. That Committee met in May 1914 and after the most careful and thoughtful discussion recommended that "a Medical School for Women be established at Vellore in connection with the Mary Taber Schell Hospital and that it be affiliated with the Women's Christian College in Madras." When the plan seemed ripe for formal action it was referred to the interested missions in South India with the final result that four American Women's Boards, including the Woman's Board of the Reformed Church, pledged the support of the Union Missionary Medical School for Women in Vellore. From this time the history of the Mary Taber Schell Hospital was merged in that of the Medical School of which it became the nucleus and a most important feature.

The Medical College was opened on August 12, 1918, by His Excellency, Lord Pentland, the Governor of Madras. Dr. Ida Scudder was the first President of the College. One hundred years before, her grandfather, Dr. John Scudder, had sailed for India as the first medical missionary to that great land. At the end of a century it was his descendant who was to have the vision of the first Medical School for the training of women in South India for service to their fellow women in the field of medicine.

No one could doubt that there was great need for such a College in South India. The appalling infant mortality called for it. The need of diagnosing disease in its early stages called for it. The frightful malpractice of Indian midwives and native doctors called for it. There was an amazing ignorance among Indian men and women of even the most ordinary medical and sanitary rules. Deaths from neglect and from native medical abuse were constantly encountered. The number of Western medical women missionaries in India was far too small to meet

the demand. The situation could be met only by establishing an institution in which Indian women could be trained to minister to the vast number of Indian women who could be reached by no one else.

It was feared that when the College opened there would be no students. The Surgeon General encouraged the Staff by saying: "If you have six girls, begin." When the time came, sixty-nine applied, of whom only eighteen could be admitted. In 1920 one hundred and seventy-eight applied and only twenty-eight could be taken in. One hundred and fifty eager and deeply disappointed women had to be turned away. When the first class graduated, fourteen out of the eighteen passed and received their degree. The girls outranked the men in scholarship in South India, only 20 per cent. of the men securing passes while 93 per cent. of the girls from the Women's Medical College took their degrees. One stood at the head of the Presidency in obstetrics, another took the Gold Medal in Anatomy and all were in the first half of the passing list, making the Surgeon General fear, as he confessed, that "the girls are setting too high a standard for the men."

Government has given a beautiful site for the College at a nominal cost. The buildings are all pledged and are beginning to rise. Distinguished women are on the faculty. The Weyerhauser family have made a large gift in memory of their parents. The Laura Spelman Rockefeller Memorial Fund has contributed generously. A Children's Hospital has been promised as a Memorial gift.

The Mary Taber Schell Memorial Hospital, indispensable corner-stone of the institution, is to be housed in a larger and more up-to-date building. Money for a Chapel has been donated by Mrs. William Bancroft Hill, herself a member of the Weyerhauser family which has given so generously. Doctors' and nurses' residences and other necessary buildings, laboratory, offices and class-rooms are all included in the general plan. The new Hospital will provide for one hundred and fifty beds.

The Principal of the Medical College, Dr. Ida Scudder, has had conferred upon her in this decade the Kaiser-i-Hind Medal, given only for distinguished public service, and thus both of the women doctors of the Arcot Mission have received from the Government of India the highest recognition which is in its power to bestow.

There are it is estimated one hundred and sixty-five million women and girls in India. Thirty-three millions of these are widowed. Hundreds of thousands of them are very young. At least one million are dedicated to lives of prostitution as temple

girls. More than ten per cent. of the women of India are married before they are ten years of age. Fifty per cent. are married before they are fifteen. Maternity at about the age of twelve is the rule. Native medical practice is cruel, ignorant, barbarous. The little band of women doctors sent out by the Women's Boards cannot do more than just barely touch the need. The only hope of betterment lies in the training of Indian women who, as their number increases, will be able to practise medicine among their fellow women and by their professional and Christian education bring healing of body, mind and soul to the vast number who can be reached in no other way.

HOSPITAL BABIES' HOME, 1920.—There are both boys and girls in the Home, ranging in age from two to seven years. The oldest are taught simple lessons by the Matron and Nurse and also hymns, Bible verses and lyrics. Kindergarten games and plays are also learned and the quickness and cleverness of the children in committing to memory is quite astonishing. One little girl of five stands up and sings in English, "Silent Night, Holy Night." The older children help with the housework and in taking care of the younger ones. Supper is quite a ceremony. When the bell rings the children all form in line, smallest ones first, and march to the back veranda where all hands are washed preparatory to eating the evening meal of rice and curry or, for the very little ones, bread and milk. The older ones go in groups of four and bring in the plates of food, all stand until all are served, grace is said by one of the children and then all sit down to eat, the older ones feeding those who are too small to feed themselves. When all is finished the children crowd around to say good-night and softly and sweetly they sing in English their good-night song:

> "Good-night to you now and sweet may you sleep,
> May angels around you their loving watch keep;
> Good-night, good-night, good-night."

TINDIVANAM DISPENSARY.—The new Dispensary which had been completed at the end of the last decade brought an immediate increase in the number of patients, far exceeding those in previous years. Most of the treatments given by Mrs. Walter Scudder were charity treatments, even a small charge such as one cent for a day's medicine often frightening the patient away. Many were willing to pay after a cure was assured but not before. Occasionally the doctor was surprised by unexpected contributions, as when one poor man came one day, after a number of treatments, bringing a load of wood on his head. Mrs. Scudder was able, however, to do a good deal for charity as the Young Women of

the Church at home were supporting the Dispensary. The attendance doubled early in the decade and in one year more than five thousand patients were treated. Some of the cases were very interesting and unusual. One old Hindu woman came frequently and stood by the picture rolls of Scripture Stories sent out from home, looking at each figure as if it were that of an old friend. If she did not happen to recognize the picture, she did not rest until she had found out who it was. A Brahmin priest who was also a native doctor came for medicine for his wife. This was in itself an extraordinary proceeding. He attracted special attention by his familiarity with all the Bible stories and it finally was discovered that he had been in a mission school in his boyhood, before he became a priest, the evident explanation of his liberal conduct now.

Miss Noordyk made frequent visits to the Tindivanam Dispensary. On one of these visits she was called to see a Brahmin woman who was very ill with pneumonia. The family had called in the Christian Dispensary nurse to assist the Municipal doctor. One night they gave up all hope of the patient's recovery and the mother begged the Christian nurse to pray for her daughter. The nurse said afterwards: "I prayed all night and about four o'clock in the morning the patient fell into a deep sleep. Her recovery dated from that hour. The women of the Brahmin household believe that Christ made the sick one well." This nurse was untiring in her efforts to treat and help all who came to the Dispensary and she won the confidence and friendship of scores of people whose homes were always open to her from that time, an illustration of what can be accomplished by the native medical woman.

MARY LOTT LYLES HOSPITAL.—Notwithstanding that Dr. Hart was being called from pillar to post continually, she carried forward the work of the Mary Lott Lyles Hospital in Madanapalle with the co-operation of Miss Josephine Te Winkel, the American trained nurse. The number of in-patients had doubled by 1915 and there were many more operations. Receipts also had nearly doubled. Miss Te Winkel was training eight nurses, three in the Senior and five in the Junior class, besides one graduate student and one compounder. The recording of charts, writing up the history of the patients, all had to be done in English and they learned to do this very creditably. One had charge of the Hospital linen, another of the library, another of the operating room and sterile dressings, others of the hypodermics and the sending up of birth and death certificates. All revelled in the new accomplishment of running a washing machine! The nurses took up eagerly this last named industry and did the bulk of the

hospital washing themselves. All seemed to consider it a great frolic and one of them wrote to an American friend: "Now we are just like you. We do our own washing."

Recently a Crèche has been started in connection with the Hospital where little children of working mothers are cared for during the day. They are bathed on arrival, put into clean clothes for the day and their own clothing is washed and dried. They are fed on raggi gruel and milk for their noon meal and their general health is looked after, frequently to the mystification of the mothers who cannot understand why this should be done for them and who often regard the kind efforts of the doctor and nurses with suspicion for the very reason that it is so kind. It is hard to make them understand that the Mission is there to minister, not to be ministered unto.

MARY ISABEL ALLEN DISPENSARY.—Punganur, one of the youngest stations in the Arcot Mission, was established in 1908 by the Rev. and Mrs. Henry J. Scudder. Upon their departure for home in 1913 it was a question what to do for Punganur. To leave a newly opened station with all its recently acquired equipment uncared for was not to be thought of. There was no one in the Mission who could be spared to take up this additional work. The Mission did what would have been regarded as impossible a few years before. Dr. M. D. Gnanamoni, an Indian Christian with rare qualities of mind and heart, the husband of our sainted Mary Rajanayagam, was in Government employ but ever very close to the Arcot Mission. He had married as his second wife the niece of his first wife, herself a very lovely, capable woman. The Mission now called Dr. Gnanamoni to occupy the mission bungalow in Punganur and to become its first Indian Missionary, assuming charge of the Punganur station with all its evangelistic, educational and medical work. Dr. Gnanamoni accepted the call and with his wife and five children moved to Punganur where he carried on the work for two years with great skill and efficiency, aided by his wife.

Suddenly, almost without warning, the "Well done good and faithful servant" was spoken to him on January 1, 1915. He was ready for the summons. Everything was in perfect order. A few quiet instructions, a few words of personal farewell and he was gone over to the other side. One wondered what the emergency could be in Heaven that demanded the presence there of a man who was so greatly needed here.

No better indication of the character and worth of this Indian Christian is needed than the confidence and trust which the Arcot Mission reposed in him. Not only did it trust him, it loved and honored him and his presence and counsel were always

gladly welcomed in mission meetings and homes. He was a welcome guest in every mission home. His sincerity, his skill as a physician, his active Christian life endeared him to missionaries and Indians alike. He had never failed to measure up to the highest ideals of the Christian life and his loss was one which the Mission deeply felt.

The Mary Isabel Allen Dispensary was doing an important and very useful work. Nearly one hundred and fifty in-patients and nearly five thousand out-patients had been cared for by Dr. Gnanamoni during his last year.

Dr. Hart's great desire is to see an Indian woman doctor in charge of the Mary Isabel Allen Dispensary and now that the Medical College for Women in Vellore is preparing such doctors for service among their own people and especially now that the Rev. and Mrs. Henry J. Scudder are back in Punganur we may feel reasonably assured that the end of the fifth decade will see someone at work in the Dispensary and it fulfilling its mission to the Telugu people.

UNION TUBERCULOSIS SANITORIUM.—This institution occupied its new buildings in the year 1915. As it was an outgrowth of the Dodd Sanitorium of the Arcot Mission the Mission and the Woman's Board have looked upon it as in a sense their own child, particularly as much of the pioneer work in it was done by our own Dr. Hart, who has been called upon repeatedly to give her services to the Sanitorium. The plant represents an outlay of Rs. 67,000 of which Government contributed about one-half and the eight co-operating missions the remainder, through their Boards and individual donors.

The buildings consist of five general wards of eighteen beds each and fifteen private wards one of which is for Europeans. The total number of available beds is somewhat more than one hundred and forty. There are bungalows for the doctor and European nurse, a large water tower, nurses' and servants' quarters, caste kitchens and a lecture hall used as a Chapel and for entertainments.

The Tuberculosis Sanitorium has been established to meet a two-fold need. It receives tuberculous patients from any community, of whatever religious persuasion, and offers them the utmost help that lies in its power to give. In the second place it assists the outside community in its fight against the disease. The work has grown greatly since it was opened in 1915. It began with twenty beds and has now nearly one hundred and fifty. In 1923 two thousand patients had passed into its wards. Many had been turned away for whom accommodation could not be found. A tuberculosis specialist of European reputation has

been in charge of the institution and associated with him are two qualified Indian doctors, a nurse with Western training and a staff of Indian nurses, compounders and other native assistants.

Industrial Work

THE LACE CLASS.—The Lace Class increased so rapidly in popularity and productiveness that before long an experienced lace maker, earning from seven to ten rupees a month, had become the envy of the girl who had a normal school training. The normal school certificate might bring in a salary of ten rupees a month if the husband of the girl who owned it was stationed in a place where she could use it. If not, it was useless as a source of income. The lace maker, on the other hand, had always her independent means of support with her, useful in whatever situation she might be placed. The married girls who went out from the Lace Class kept regularly at their work. Often they would come in for a few weeks' practice in the class, freshening their memories and learning new patterns. The general tone of the Class was excellent. Mrs. Scudder introduced something like the self-government scheme adopted with such success in the Ranipettai Girls' School and many small difficulties were settled by the girls themselves without her intervention. The punishments usually consisted of various fines, the idea of the girls appearing to be that the fine was the most effective means of discipline.

The value of the lace sold in one average year amounted to $370 and that accomplished by the home workers to $692.

In 1916 the number of girls in the Class had increased to forty-two and many others had been refused for lack of room. But forty girls were certainly too many for the small place in which they were housed and as the Lace Class had become so much more than a mere class it was now called the Industrial Home for Women. Plans were made to move it up to Palmaner where it would be removed from all proximity to a boarding-school and where in a home of its own it could be developed along the various lines of activity which had already been introduced in Palmaner by Miss Julia Scudder. There the institution could grow and become large enough for the carrying out of all the ideas and ideals of those who were trying in this way to train the women and girls of the mission for better service. Here sewing, gardening, weaving and basket making, as well as Bible lessons and the usual Reading, Writing and Arithmetic would be taught and the Industrial Home for Women would be of real worth and value to the girls of the Mission.

INDUSTRIAL HOME FOR WOMEN, 1923.—The change from Ranipettai to Palmaner was effected in 1923 and Miss Alice S.

Smallegan was placed in charge. The purpose of the Industrial Home is to train and teach girls to make better homes, to cook, to sew, to be clean and to manage well; to train girls and women in some form of industrial work or trade by which they may earn a livelihood and to carry on extension classes for former students and women desiring aid.

What was known as the Parry property has been obtained for the Home and a bungalow, containing large, airy and spacious school-rooms and plenty of room for the missionary in charge furnishes an ideal plant for the institution. Back of the bungalow are four double cottages making a model little village for the girls. These cottages accommodate eight families of six or eight persons in each. Each family has its own garden, veranda, living-room, kitchen and store-room. Each cottage has a Mother who keeps the house accounts, an Auntie who looks after the laundry and a Sister who fills the big-sisterly role of seeing that baths are properly taken and the cottage kept clean. The rest of the family group share the responsibility of the work. The Industrial Home for Women has fully justified its existence during its first year.

Evangelistic Work

THE PALAR CONFERENCE FOR GIRLS.—This Conference was held at Palar in August 1922. The delegates were from the Ranipettai High School for Girls, the Chittoor Teachers' Training School and the Vellore Medical College. It was the first Conference for English-speaking girls that had ever been held in the Arcot Mission and some doubt was felt as to how girls of such differing ages, education and background would harmonize. At the first meeting all sat in a "friendship circle" on the sand while Miss Matilda Berg talked of "World Friendship," the central thought of the Conference. Miss Ethel Cutler of the National Y. W. C. A. addressed the Conference on that greatest of world Christians, the Apostle Paul. Dr. Allyn and Dr. Findley of the Vellore College spoke on Education for Service and "Friends of the World." The most beautiful and impressive service of all was on Sunday evening when each girl lighted her "Candle of Inspiration" from the big one of "The Spirit of the Conference" and marched silently out into the darkness. One of the girls said afterwards: "As I was carrying my light I seemed to hear God telling me that there was some special service I must do for Him and I promised in my heart that I would not fail."

RANIPETTAI SOCIAL CENTRE.—One of the most effective forms of evangelistic work attempted in the Arcot Mission in this decade has been the establishment of Social Service Centres in Ranipettai and Vellore. That in Ranipettai was organized by Mrs.

Honegger and it has met with marked success. A school for the caste children of the town fills up the morning hours. More than one hundred children join in the songs, the Scripture recitations, the Kindergarten games and occupations. In a room near by the parents look on with pride as they hear the voices of their children taking part in the exercises. One worker seeks out tardy pupils in the home, another visits the sick, a third draws men and boys into the reading room where books and magazines are to be found. Later in the day a meeting of the Red Cross Society is held in which garments are made for the mission hospital. At another time lessons in embroidery or sewing or knitting may be given. The children have their organized play and their story hour while the older ones enjoy badminton or some other out-of-door game. In the evening the men, husbands and fathers of the women and children, come in for lectures or to read the papers and books and periodicals from England and America. On Sunday there are Bible classes in the reading room, lantern pictures of the life of Christ, talks to the little ones and religious services for the grown up ones. Mrs. Honegger hopes to have tennis and badminton courts in the future, an enlarged library, and if possible a "Baby Welcome Home." The spirit of antagonism among the people is breaking down. Already the influence of the Social Centre is being seen in changed lives, in opened and inquiring minds, in the abandonment of the customs of idolatry. Several are considering the step so hard for a high caste Hindu to take, that of forsaking their ancient and ingrained faith for the new and living Way.

WOMEN'S SOCIAL SERVICE CENTRE, VELLORE.—This new form of evangelistic effort was begun in Vellore by Miss Annie E. Hancock in August 1919. The object of the society is to help the Indian women to learn English, Tamil, Needlework, Hygiene and the way of the Christian life. Plain sewing, crochet and various forms of fancy work are taught and once a month a Red Cross meeting is held to work for the Mary Taber Schell Hospital. Baby dresses, towels, bandages and many other articles are made and it is easy to see how the mere working on these would inspire the women to new ideas and ideals. A Social Hour is held every afternoon and both the Christian and Hindu women welcome this as the pleasantest part of the day.

After being compelled to move the headquarters of the society a number of times Miss Hancock decided that the Social Centre must have a building of its own. The Municipality granted a plot of ground and it was hoped that the work would soon be begun. The Centre was becoming more and more a real attraction to Hindus and Christians alike, a place where all could get together

and plan for the best interests and welfare of the work. One of the greatest benefits of this association lay in the reciprocal nature of it. For the first time in their experience Christian and Hindu women were working together in a common cause. It was no longer a service which the one group was rendering to the other, but a work in which all were engaged for the common good. It was impossible that they should engage in this kind of welfare work without having their ideals broadened and their sympathies roused.

At Christmas time a Tree and Entertainment were held at the Mission bungalow. When Miss Hancock first proposed the Christmas Tree she said, "Where can we have it? This room is too small." One of the Hindu women immediately said, "At your bungalow." Thus it was settled. One hundred and fifty women came to the Mission House to the Christmas Tree entertainment. The beautiful Christmas story was read from the Bible, after which the children from the Children's Home gave a pageant of the angels appearing to the Shepherds and of the birth of Christ. Presents were distributed to all and all was so friendly that one could but feel that a great advance had been made in sympathy and understanding between these Hindu women and their Christian sisters.

MISS ANNIE E. HANCOCK.—On Monday, March 3, 1924, when just on the eve of furlough, Miss Annie E. Hancock died in Vellore of cholera. Many friends, missionary, Indian and English, attended the beautiful and simple service with which she was laid away by the side of Miss Mary Katharine Scudder in the little cemetery where so many Arcot missionaries have found a final resting place. She had been twenty-four years in India and it is not too much to say that in all the city of Vellore with its more than sixty thousand homes, there was scarcely one in which she would not have been welcomed.

On the Thursday before her death she had visited in a Mohammedan home. On Friday she went as usual to the jail. That evening she was taken ill and was removed to the Schell Hospital where every means was used to save her life. On Saturday she rallied and there was hope, but cholera is a treacherous disease and one can never predict the end. Early on Monday morning she made the longer journey to the farther Home.

Never in all her years of service had she been so enthusiastic over any plan as she was over that for the new building and Social Service Centre. The Woman's Board had granted her request for the larger plant and she was deeply absorbed in working it all out. When Dr. Ida Scudder asked her for her last instructions about the work, she said, "Finish the building. Yes, finish the building."

THE JAPAN MISSION

In the autumn of 1915 a Deputation from the Foreign Mission Boards of the Reformed Church, consisting of the Rev. Dr. and Mrs. William Bancroft Hill and the Rev. and Mrs. William I. Chamberlain started on a tour of the Mission Fields of the Church. The party reached Yokohama on October 19th and spent two months in Japan, going on for Christmas at Amoy and proceeding in February of 1916 to the Arcot Mission. Only one member of the Deputation, the Secretary of Synod's Board, succeeded in reaching the Arabian Mission, owing to the conditions of travel induced by the war. In all the Missions a royal welcome was given the visitors who were profoundly impressed with what God had wrought in Asia through His Church in America and through the noble men and women on the Mission Fields.

For a period of nearly thirty years the missionaries of the Reformed Church had been organized in Japan into the North and South Japan Missions. For many years at the beginning of missionary work in Japan the Missions had been one and for several years before the commencement of this decade there had been talk of a re-union. The coming of the Deputation in 1915 afforded an opportunity for the fuller discussion of the question.

On November 29, 1915, the Deputation met in Shimonoseki with delegates from the North and South Japan Missions to consider questions of vital interest and importance to both Missions.

The subject that was uppermost in the minds of all was the proposed re-union of the North and South Japan Missions. It was the opinion of some in both missions that a closer co-operation between the two would be to the advantage of both. It could hardly be expected that members of missions so widely separated would have a very intimate knowledge of each other's problems or a deep sympathy in them, although the problems arising were practically the same in both fields. The questions that arise in mission work are common to all, throughout Japan. The people and language are one. It is not as in India and China where many races, speaking different tongues, live under varying conditions and difficulties. Work is carried on throughout Japan under much the same circumstances for all. The same Educational Department is over all schools. It is the one Church of Christ with which all have to deal. It was argued that since the questions arising were the same for all, they could be met better together than separately, especially as union would insure their adopting the same and not opposing attitudes towards the same problems. Union would make possible a far wider range of assignments and operations. Administration would be simplified for the Missions and the Boards.

MRS. E. ROTHESAY MILLER
(Mary E. Kidder)

MISS MOULTON
and
MISS HAYASHI

DR. EUGENE S. BOOTH

FERRIS SEMINARY, YOKOHAMA, JAPAN
Which was destroyed in the earthquake, September 1, 1923

Closely allied to the subject of union but not to be confused with it was that of concentration. In the opinion of some, more intensive and effective work could be done in a concentrated area, such as Kyushu, rather than by scattering the mission forces over a territory reaching from one end of Japan to the other. That union and concentration would be prolific of better mutual acquaintance, closer organization and a higher state of efficiency seemed likely.

Kyushu is a large and thickly settled island containing more than a dozen cities ranging in population from 35,000 to 175,000 people. In this densely populated region the Reformed Church had, at the beginning of this decade, only three male evangelistic missionaries. Concentration as a principle of administrative policy was being emphasized as one of the lessons learned from the past and as one of the necessities of the future. In pioneer days every individual missionary had "followed the gleam" for himself. Now many missions and missionaries were on the field and the natural result was concentration. The whole matter was gone into carefully by a committee from both the North and South Japan Missions which made its report to the Missions. The Missions in turn reported their findings to the Board of Foreign Missions at home and, as a result, the Japan Missions were re-united into one Mission on January 1, 1917, after twenty-eight years of separate existence.

This re-union led to radical changes in the field of the North Japan Mission. Aomori and Morioka were transferred to the Mission of the Reformed Church in the United States and the Matsumoto field to the Church of Christ in Japan. Miss Winn remained for awhile at Aomori. Mrs. Wyckoff assumed charge of evangelistic work for women and girls in Tokyo. The Shinshu field in which Nagano is situated and where the Rev. and Mrs. Frank Scudder had labored so faithfully was transferred to the Church of Christ in Japan. The only evangelistic work retained in Northern Japan aside from that carried on in Tokyo and Yokohama was that in the Izu field in which Dr. Ballagh was the devoted and faithful missionary. The only educational institutions were the Meiji Gakuin in Tokyo, the union institution carried on in connection with the Presbyterians, and Ferris Seminary.

FERRIS SEMINARY.—One could not fail to be impressed at the beginning of this decade with the long periods of service of the members of the Staff of Ferris Seminary. Mr. and Mrs. Booth had been in the school for thirty-five years. The Head Master had been there for fourteen years. The drawing-master had completed a service of thirty-one years while his daughter, Miss Hyashi, was looking forward to a year's rest and improvement in the United States after twenty-one years of teaching in the school. How

much that does not appear on the surface was bound up in all those years!

The total number of pupils enrolled in the school in 1915 was two hundred and twenty-three. The Deputation devoted a whole morning to inspecting the buildings, visiting the classes and meeting the pupils and teachers. He who once spoke of "a rosebud garden of girls" must have had Japanese girls and Ferris Seminary in mind. Those two hundred and twenty-three girls in their soft, clinging kimonos, with their shy manners and movements, their pattering little white stockinged feet and their daintily coiffured heads were charming. Art had tried her best to make them artificial but it had succeeded only in making them the most fascinating of girls.

They made a great specialty of music in Ferris Seminary, for Japan had no idea of being left behind in the "accomplishments" any more than in practical affairs. The Deputation learned at first hand how well the Japanese girl can play and sing when properly instructed by a teacher like Miss Moulton. They were experts at "sol-fa-notation" and "hand signs" and the Deputation could only congratulate themselves that they were not required in their turn to display similar accomplishments. Several of the girls played remarkably well on the piano and a number sang quite beautifully.

The organized Christian activities of the school were under the care of Miss Kuyper who held weekly prayer-meetings for all the girls and every other week meetings for separate groups of older girls which roused in them a sense of responsibility for the younger ones. At the National Y. W. C. A. Conference five of the girls attended as delegates and several others at their own expense. The reports of these delegates on their return were full of enthusiasm and of expressions of a desire for deeper consecration to Christian living. The money for the delegates' expenses was raised by the girls themselves from the proceeds of articles which they made for sale. Miss Kuyper carried on six outside Sunday Schools which had an average attendance of two hundred. For these she held a weekly teachers' meeting in which plans were made and discussed for the development of the schools in all of which she had the co-operation of the girls in the school. A Japanese newspaper in Yokohama carried on a charitable work at New Year's time by giving a generous donation of "mochi," a special food for the New Year, to all the poor of the city. A list of all the poor was obtained from the city office and tickets to obtain the "mochi" at a given time and place were distributed among the needy. Requests were made from the newspaper office to all the schools to send nine girls each to distribute tickets and nine were

sent from Ferris Seminary. The extreme need and poverty which they saw made a deep impression on them. They would never have believed that such a condition existed if they had not seen it. This made them realize how much they personally had to be thankful for and aroused in them a strong desire to relieve the distress and misery of their own people, a call to Christian service which went far to make them realize the true meaning of ministry to others.

Sundays were full days. Besides attending two Church services Miss Kuyper had three Bible classes, in addition to her various Sunday Schools. A never-to-be-forgotten service was that held in November 1915, when sixty-two persons received baptism, among them nine of the Ferris Seminary girls. Five more received baptism the following Sunday. It was a time of great rejoicing and it constituted an earnest call to maintain and not to retrench in the great work of evangelization.

A great event of the year 1915 was the Coronation of the young Emperor of Japan on November 10th, a function in which every subject of the Empire took part. Schools throughout Japan were given a holiday. The pupils of Ferris Seminary assembled in Van Schaick Hall at two o'clock in the afternoon and held a service consisting of the singing of Christian hymns, the reading of Scripture, prayer and an address by the Principal. At the precise hour of the Coronation all shouted "Banzai" three times in succession. On the platform were sacred trees representing purity, colors denoting light and paper "Go-hei" symbolizing righteousness which gave the Principal the opportunity to emphasize in his address the fact that a nation's true greatness depended upon its possession of these three qualities of character in its people, qualities which were to be attained only through fidelity to the principles of Jesus Christ.

The Deputation was not likely ever to forget the moment marked "Three-thirty P. M." on the calendar for November 10, 1915. They were in Tokyo. The Imperial Edict had gone forth that, as the clocks of the Empire struck the magic half-hour, every flag in the Empire should wave, every hat in the Empire should be thrown into the air, every throat in the Empire should shout "Banzai! Banzai! Banzai!" Just what that word meant it was difficult to discover. Some translated it "long life." Others said it meant "a thousand generations." That "vive le roi" was the underlying sentiment of the demonstration there was no doubt.

Every true American loves a demonstration and the Deputation was made up of true Americans. It was only natural, therefore, that they should wish to witness the "Banzai" scene. Escorted by two undergraduate missionaries they joined the vast throng that

assembled about noon on the 10th in front of the royal palace in Tokyo to await the signal that the royal clocks had struck the appointed half-hour. A more brilliant and striking scene could scarcely be imagined. All the glory of Japanese color was in the costumes. All the fervor of genuine emotion was in the usually impassive faces. All the hush of an exalted moment was in the air. The vast throng was silent. No one joked. No one laughed. Few spoke at all. Every eye was fixed on the point whence the signal would come. Thousands upon thousands of Coronation flags, held aloft in thousands of hands awaited, motionless but for the breeze, the sound of the signal gun. The American mind wondered how an American crowd would act on such an occasion. It was inconceivable that it would take it so solemnly. It was unimaginable that it would wait so patiently. It was unthinkable that no frivolous American spirit would be moved to crack some American joke. Suddenly the signal came and the shout went up. "Banzai! Banzai! Banzai!" Long life to the Mikado and to his descendants to a thousand generations from millions of hearts that asked few questions of the head, that knew only the way of the past.

Suddenly the throng broke, with the Deputation in the centre of the gigantic human whirlpool. It was helpless except to drift—an alien atom in an ocean of conflicting currents. The Deputation lived through it, but it would never forget it and no one in the Empire that night was more thankful that the Coronation moment had been safely passed.

MRS. EMILY STELLE BOOTH.—Ferris Seminary and the cause of Foreign Missions in Yokohama suffered a grievous loss in the death on July 11, 1917, at Harper's Ferry, West Virginia, of Mrs. Emily Stelle Booth. She had entered the service of the Mission in Japan in 1879 and had completed thirty-eight years of missionary service. Hers was a peculiarly lovely and gracious personality and her influence in Ferris Seminary had helped to make it what it had now become, a leading institution in Japan for the higher education of women. Many hundreds of Japanese girls had gone out into spheres of useful womanhood inspired by her with the truest ideals of life and service. Many travellers had shared the hospitality of her delightful home as they passsed on their way to the farther East. She was about to return to Japan after a furlough in this country to enter upon another period of service when her summons came. The sense of personal loss which her death brought to the wide circle of missionaries in all our fields, to the Japan Mission in particular and to the Boards of Foreign Missions was very great.

Mr. Booth's return and resumption of work in Ferris Seminary in November, accompanied by his daughter and her family,

was a matter of great satisfaction to all. The numbers in the school were constantly increasing and the enrollment was now two hundred and fifty-five. The rise in prices of all commodities due to the war had made it necessary to raise the school fees but this had not occasioned the loss of a single pupil. There was an admirable spirit in the school. The older girls felt a growing responsibility which led them on their own initiative to hold meetings for consultation as to ways and means of making the dormitory an ideal home for all. They adopted some excellent rules for their own conduct. In October 1917, the severest typhoon experienced in years struck the Tokyo and Yokohama region, a tidal wave accompanying it which tore down fences, trees and roofs and did much damage to the school property. This, however, was regarded as one of those dispensations of providence which are to be expected and little attention was paid to it, although it was only after long delay that the damage was repaired.

The year 1918 was a prosperous one under the continued management of Dr. Booth, assisted by Miss Kuyper, Miss Moulton and Miss Janet Oltmans. An important change in the administration had been the adoption of a constitution and the appointment of a Board of seven Directors. The school had gone forward for forty-three years without these aids but the change brought it into harmony with the arrangement for other schools and afforded advice and direction when desired.

A notable feature of the year was the decoration by the Emperor of Japan of Dr. Booth with the Order of the Blue Ribbon in recognition of his long and valuable service in the cause of woman's education in Japan. The bestowal of this high honor was followed by a reception in which the faculty and alumnae of Ferris Seminary, the American Ambassador and others expressed to Dr. Booth their high esteem and affection.

Another well deserved tribute was the reception given to Miss Moulton by the faculty, alumnae and students of the school in celebration of thirty years of faithful and efficient work in the music department.

An event of great interest in the history of the school was the celebration in 1920 of the fiftieth anniversary of the original gathering together by Miss Kidder in 1870 of the first small group of pupils who were the nucleus of the permanent school established in 1875. There was a large attendance of alumnae and friends, there were many distinguished guests and addresses and messages of congratulation were received from the Mayor of Yokohama, the Minister of Education, the Consul-General and others. One of the most interesting features was the presence and the brief address of Mr. Oye Taku who fifty years before had befriended and aided

Miss Kidder in her efforts to establish the school. It was very gratifying also to have Miss Sara Ferris, the great-granddaughter of Dr. Isaac Ferris, present at the anniversary. There was constant and generous recognition throughout the exercises of the part which the school had played in the development of education for women in Japan and also of the influence which it had exerted in helping to build up friendly and sympathetic relations between the American and Japanese people. The following day Dr. Booth and Miss Moulton were summoned to participate in the celebration of the thirtieth anniversary of the Imperial Rescript on Education. One hundred and seventeen Japanese teachers and three foreigners who had taught in the prefecture for thirty years or more were presented, in recognition of their thirty years of service, with a testimonial in the form of a gold scroll and a lacquer cup.

The report of the school for the year 1920 was full of encouragement. A friend in America had contributed $12,000 for the new Calisthenium and other needed improvements. Faculty, alumnae, students and directors were doing all in their power to aid the school in reaching its ideals and in making it more efficient in its task of building up Christian education for women in Japan.

In 1921 the enrollment was five hundred and nineteen, a gain of one hundred and seventeen over the previous year. Ten students were baptized during the year. A great material advance was to be seen in the new Gymnasium with its two stories, the Gymnasium occupying the second floor and with a gallery seating one hundred persons. A Milton Player-piano was given as a memorial to Mrs. Margaret Sangster, the former Secretary for Japan of the Woman's Board. At the end of the year 1921 as Dr. Booth was on the point of retirement from the service of the Mission, he called attention to the great advance the Seminary had made in the forty years of his association with the school. When he came to it in 1881, there was one building and there were eighteen students. The Staff consisted then of one foreign and one Japanese teacher. The annual budget was $360. During the successive years land and buildings had vastly increased. There were now more than five hundred pupils in the school and there was a long waiting list. The Staff included six foreign women and eighteen Japanese teachers, besides clerks, matron and janitors. The 1920 budget had been 36,000 yen, of which the greater part was raised on the field. As Dr. Booth retired he felt that he was turning over to his successor an institution splendidly equipped to do a magnificent piece of work in the years to come for the Christian education and training of the young women of Japan. The school had the good-will of the Japanese, the faithful devotion of the Staff, the loyal support of the Boards at home. Hundreds of

Christian girls had gone out from it to spread the influence of the Gospel teaching they had received throughout the whole length and breadth of Japan.

In 1922 the enrollment mounted to six hundred and thirty-nine. Miss Noordhoff was called from Sturges Seminary and Miss Teets from her language study to fill vacant places in Ferris. Miss Jennie M. Kuyper was appointed to fill the position of Principal in the place of Dr. Booth. Full and well-deserved recognition of Dr. Booth's forty years of service was shown in farewell meetings when faculty, alumnae and students combined to express their appreciation of all that he had done for the school by presenting him with a handsome gift of five thousand yen.

MISS JULIA MOULTON.—On May 25, 1922, Ferris Seminary sustained a great loss in the sudden death of Miss Julia Moulton, for thirty-three years the head of the music department of the school. During those years Miss Moulton had won for the Seminary a reputation for proficiency in vocal and instrumental music which had made it known all over Japan. She had won for herself the love and admiration of all who were associated with her. Nothing could have exceeded in beauty and harmony with her quiet life the closing of her long service in the school. She was at her piano, playing an accompaniment for one of her pupils when suddenly the music ceased. She was gone. Her spirit had passed outward with the strains of the music which had filled her life.

THE EARTHQUAKE, SEPTEMBER 1, 1923.—The summer of 1923 will always be memorable in the history of Ferris Seminary. The year's work had been one of splendid progress. Miss Kuyper, the new Principal, had commended her administration to students and faculty by her sound judgment, her poise, her executive ability, her conscientious devotion to the best interests of the school. She showed careful consideration for all who were engaged with her in the work, a keen desire to aid in the promotion of every plan for the welfare of the school. At the same time she was independent in judgment and could by no means be persuaded to act contrary to her own conviction of what was best. She was vitally interested in the spiritual development of the pupils and their religious activities were her chief concern. She saw that they had opportunities to hear addresses by the best Christian workers in Japan and that plans for social service and welfare work were based on sound Christian principles.

She spent the summer vacation at Karuizawa with the other members of the Mission, returning alone to Yokohama on August 31st to prepare for the opening of school a week or ten days later. She spent the morning of September 1st in her office on the first floor. Just before noon an old graduate of the school came in to

see her and together they enjoyed a half hour's reading of the Bible and prayer. Then they separated, the girl to go to her work, Miss Kuyper to her desk again. Then just at noon the crash came. It was days before the final facts were gathered, but the following story told by the Japanese clerk who last talked with her seems to contain the essential facts. The room in which she was seated was large and rather dark, with a porch at the back. A door led from the corner of the room to the back end of the hall, near the rear exit of the house. Miss Kuyper had evidently reached this door opening into the hall in her effort to escape when the building collapsed, carrying her down with it. The Japanese clerk ran in from the outside and spoke with her. She told him that her body was free but that her arms were pinned down. Four times he went away for help and returned without success. In that hour of direst confusion all over Yokohama and the Bluff, there was no one who could render aid. About an hour passed in this way, an hour in which Miss Kuyper showed the utmost fortitude and faith. By this time the building had begun to burn and both Miss Kuyper and the clerk realized that there was no hope of saving her. With that rare calmness of spirit which had always characterized her, she told the man to go and do what he could to rescue others. She herself, she said, was ready to submit to the will of Him in whom she had all her life trusted. With a reassuring message to her friends of love and trust in that crucial hour in which she still was able to see her Father's face, she waited in dependence upon Him, her faith unshaken in the hour of supremest test. We cannot doubt that He sustained her to the end.

Ferris Seminary was completely destroyed. The buildings were first thrown down and then consumed by fire. Even a great part of the land on which the school had stood was cast into the sea.

Most of the missionaries were fortunately in Karuizawa when the shock occurred. It was felt there at three minutes before twelve o'clock on Saturday, September 1st, but, although it was sharper than any one had before experienced, no serious damage was done.

Dr. H. V. S. Peeke had planned to return to his work in the Meiji Gakuin at Tokyo on Saturday and although he learned that the journey might be attended with difficulties, he started on Saturday night, reaching Tokyo at six o'clock on Sunday evening. It was his courage and persistence in undertaking this journey on the very day of the earthquake which brought to all the Foreign Mission Boards in New York City their first detailed information of the losses to mission life and property.

Dr. Peeke found the Meiji Gakuin buildings damaged, but not irreparably. Danger from fire had been averted and while the buildings were badly racked and chimneys were down, the houses were habitable. News had already reached Tokyo that Yokohama was in ruins and Dr. Peeke, knowing that Miss Kuyper was alone in Ferris Seminary, determined to undertake the twenty mile walk which lay between the two cities. Trains and trolleys had ceased running and there was no way of getting anywhere except by walking. With a courage which can hardly be too much admired, Dr. Peeke started out on Monday night on his long walk to the Bluff upon which Ferris Seminary was situated in Yokohama, exposed to the severest effects of the earthquake shock.

Every few hundred yards he encountered men with lanterns, challenging pedestrians and preserving order. Each one had a club, or an iron pipe, or some other weapon. All seemed obsessed with the idea that the fires had been started by Koreans and added to Dr. Peeke's already considerable perils was the fear that, by some mischance, he might be mistaken for a Korean.

Constantly recurring features of his expedition were, also, the minor quakes which lightly but persistently reminded him that he was in the earthquake zone. It was late in the evening when he reached Yokohama, lighted by burning ruins and flaming petroleum tanks. Literally everything in Yokohama was burned over. Ninety-five per cent. of the beautiful city was in ruins.

Dr. Peeke proceeded towards the Bluff, crossing bridges on girders and keeping a sharp eye out for sudden drops of the road. It seemed like irony when a motor fire-engine rushed by him in a city which was already in ashes. Working his way along through mud and water, he finally reached the foot of the Bluff where he was challenged by a band of young men one of whom gesticulated with a revolver in an unduly free but doubtless a well-intentioned manner. It was now one-thirty A. M. of Tuesday, September 4th, and Dr. Peeke lay down on a sheet of scrapped roofing and slept for a couple of hours. At three-thirty he slipped away from his too hospitable guards and taking a roundabout way reached at last what was once the beautiful Bluff road. On his right was the Methodist Women's Bible School, wrecked but not burned, and the bare foundation of the Woman's Union School. The road was blocked with fallen buildings and debris. The Union Church at the entrance to Ferris Seminary was a heap of ruins. The gateposts and the iron gates, prone on the ground, were all that was left of Ferris. It was now four-thirty A. M. and light enough for Dr. Peeke to read the last page of the fifty years' history of the Woman's Board in its effort for the education

of women in Ferris Seminary. It looked to him as if the word "Finis" had been written over the school.

It was not until he reached the S. S. Empress of Canada which was lying in the harbor and which had rescued hundreds of foreigners and refugees, that he first heard the rumor that Miss Kuyper had perished. Besides the loss of the Principal of the School, two very valuable teachers succumbed to illness induced by the effects of the earthquake and thirteen of the students lost their lives.

At first thought the reconstruction and re-erection of the Ferris Seminary buildings seemed out of the question. The demolition of the school had been too complete and adequate reconstruction seemed to involve too great an outlay of funds for the women of the Dutch Church to undertake to rebuild. The attention of the Mission and the Woman's Board was soon called, however, to the fact that what had been destroyed by the earthquake was, after all, not Ferris Seminary. The students, the teaching staff, the friends and supporters of the institution were still in existence and they were the real school. The loss, aside from the irreparable loss of the Principal and of the few other lives which were sacrificed, was purely material. This thought was first expressed by the alumnae and students of Ferris themselves and they brought it to the attention of the Mission in a very generous way. The alumnae had accumulated in the course of years a fund of eighteen thousand yen ($9,000) and this they at once offered to devote to the reconstruction of the school. Four hundred girls were eager to resume their studies, two-thirds of the number enrolled before the earthquake. They had nowhere else to go for the completion of their education. It seemed only right that these should be given the opportunity to pursue their studies in the institution of which they formed so large a proportion of the student body. Accordingly the Woman's Board of Foreign Missions contributed a like sum of $9,000, temporary quarters were erected on a new site by the Mission and in January 1924 work was resumed. Dr. Albert Oltmans assumed the Principalship for the first year, with four hundred girls in attendance. The Rev. Luman J. Shafer has succeeded him this year.

What is to be the future of Ferris Seminary is the question which now confronts the Woman's Board. There are many reasons which eloquently urge the continuance of the school. Our own Mrs. Rothesay Miller was, as Miss Mary E. Kidder, the first unmarried woman missionary who ever went to Japan. The group of girls whom she gathered round her in Yokohama in 1870 formed the nucleus of Ferris Seminary which was,

therefore, the first girls' school ever established in Japan. This was two years before the first Protestant Christian Church in Japan was organized. The school has been a guide, an example, an incentive in Christian education for girls in Japan. Starting as a pioneer in the face of many obstacles, it overcame them all and grew steadily from very small beginnings to very large results. It has been the intellectual and spiritual teacher of thousands of Japanese girls who for half a century have gone out into countless homes to illustrate among their own people the good which the school has wrought. A missionary who has been many years in Japan has said that, in his opinion, Ferris Seminary was the greatest single power for good, working in Japan under the Reformed Church. Such a work cannot be lightly abandoned.

STURGES SEMINARY.—The year 1915 was the second year of the new union school at Shimonoseki. The faculty, in addition to Miss Pieters and Miss Noordhoff and the two Presbyterian ladies, consisted of twelve Japanese teachers, five men and seven women. The number of pupils enrolled was one hundred and thirty, of whom fifty-six were Christians. The school was fast making a reputation, greatly helped to this end by a series of parents' meetings. Fathers and mothers and even brothers came to discuss the education which was being given to their daughters and sisters. At these meetings there were addresses by the teachers and a general exchange of ideas after which the girls furnished music or some other form of entertainment, while still others served tea and cakes. The change in the attitude of all was soon noticeable. Articles favorable to the school began to appear in the local press and at the beginning of the second year there was a large entering class. The school was known as a distinctly Christian school. At the beginning of each new year the Principal addressed the new students upon the fact that the purpose and aim of the institution was to produce intelligent women of good Christian character, pointing out that this was the difference between this school and Government schools.

The crowning event of the year 1915 was the production by the girls of a Christmas Cantata which was pronounced the best that had ever been seen in Japan.

The year 1916 saw one hundred and sixty-nine pupils enrolled and such an increase in the number of boarding pupils that a Japanese house in the city had to be rented as an annex to the dormitory. As a result of the Day of Prayer for Schools and Colleges in Japan, four teachers and twelve girls united with the Church and the school rejoiced that now all of the faculty were Christians. As another result of this Day of Prayer a number

of the girls determined to do some extra Christian work during the summer holidays. One girl held a Sunday School in her own home until the numbers grew beyond the capacity of the house, when she assembled the children in a neighboring temple where she taught seventy children twice a week all summer.

Sturges Seminary is just on the high road between Japan and Korea and China and a number of Christian families in those countries sent their daughters to the school. An interesting service which the school rendered to the women and girls was the translation by one of the teachers, Miss Hironoka, of "Pollyanna." The Christian Literature Society published it and thus a good, wholesome story was given to the reading public. The Cantata given the previous year was also translated and found great favor among Christian workers all over Japan.

In 1917 the enrollment was still increasing, the number of pupils being one hundred and eighty-five, thirty-three per cent. of whom were Christians. A surprising thing in this year was the giving of free-will offerings at Christmas of sums amounting to 115 yen, for work among the lepers, the poor of the city missions, the orphan asylum, and for women and children in war stricken countries. These were all the voluntary gifts of individuals and classes and they showed that the girls were learning how to give to those less fortunate than themselves. The girls who had undertaken summer work the year before took it up again and the girl who had held her Sunday School in the temple was rejoiced to find that her old pupils came back so that she again had a flourishing school. More than that, her father who had been a drinking man, had given up his drinking and was thinking of coming out as a Christian.

The year 1919 was ushered in as the Peace Year though it fell far short of deserving that title. The disturbed temper of the times showed itself when the graduating class in their essays, took for their themes the rights and duties of Japanese women. This caused quite a sensation and elicited many unfavorable comments from magazine and newspaper editors. Other comments were favorable, some sending congratulatory letters to the Principal expressing their gratification that there was a school in Japan where freedom of thought and broad ideas were encouraged. The professional agitator found it a favorable opportunity to start an agitation against the school, but he found that it was too well established in the confidence of the community and the excitement soon died down of itself.

The entering class in 1919 numbered fifty and the total enrollment was one hundred and ninety. Tuition fees had to be raised because of the gradual but continued increase in the price

of commodities. It was impossible to keep the salaries up to the standard of the public schools which had been raised 50 per cent. and in some cases 70 per cent. All over Japan the effect of higher salaries for office positions was affecting the salaries of teachers. It had begun to be a serious question how our Japan schools could be carried on with their wholly inadequate budget. Prices were rising all over the world, but if figures spoke the truth, there had been a far greater rise in prices in Japan than in England or America. They had doubled and trebled in the last few years in all staple commodities. This profoundly affected the salaried classes and keenly affected the Mission in relation to their teachers, evangelists and Bible Women, as well as in the upkeep of the schools. It also made it absolutely necessary to increase the salaries of all missionaries in Japan.

Seventeen of the students of Sturges received baptism in the year 1919. No one was specially urged to take the step, it seeming best to make joining the Church a purely voluntary act. Yet the number applying for baptism was larger than usual. The number received into the Church since the school had come to Shimonoseki in 1914 was now about one hundred, showing that effective evangelistic work was being done in connection with educational work.

By the year 1921 the numbers on the roll had gone over the two hundred mark and the school was still registering many marks of progress and growth. There were sixteen Japanese teachers on the staff, though they were still poorly paid as compared with teachers in Government institutions. In 1921 the alumnae and students celebrated the thirtieth anniversary of Miss Bigelow's connection with the school and the twentieth of the Principal, Mr. Hirotsu. Miss Bigelow had been with the Presbyterian half of the school and Mr. Hirotsu with that of the Reformed Church. Each was presented with a gift of six hundred yen by the faculty and students, in addition to which, gifts were received from alumnae and friends of more than one thousand yen directly for the school.

The urgent need of a second dormitory was met by a gift of $11,000 from American friends and a grant from the Presbyterian Board, together with gifts of alumnae and Japanese friends, made possible the purchase of land upon which other buildings might eventually be erected.

That year 1922 brought two new buildings, a dormitory that would house fifty girls and a Principal's residence, besides a new electrical pumping plant which not only supplied the school with city water, but afforded ample protection against fire. A new tennis court, seven new teachers, a matron for the dormitory and

ninety new pupils completed the new equipment! The institution now had seven buildings, twenty-one teachers and two hundred and sixty-six pupils. Twenty of the teachers and sixty of the pupils were baptized Christians. In that year forty-four girls were graduated, four going into active Christian service, six to College and others to homes in Japan, Korea and Formosa. Two-thirds of these graduates had become Christians while in Sturges Seminary. For the first time in the history of the school a graduate had passed the entrance examination for the Nara Higher Normal School whose standards are higher than those of any other school in Japan. The entrance class, limited to twenty, is selected from every part of the Empire and it is a great distinction to be chosen as a successful candidate.

In 1923 came the great earthquake which was felt in the remotest hamlet in Japan. This catastrophe released latent forces and abilities hitherto unknown. Everywhere sacrifice and helpfulness were the dominant thought. Sturges Seminary was prompt in doing its part to relieve distress. A member of its Staff, Miss Noordhoff, had already been transferred to Ferris which made its interest in the sister institution all the keener. The school at once took the lead in organizing relief work in that section of Japan and much was done to relieve the suffering of the earthquake victims. "Luxury-less" week was observed by students and faculty during which only rice and pickles were eaten, the money thus saved being sent to the relief fund. Teachers and pupils formed themselves into bands and went out on the street and on the ferryboats crossing from Shimonoseki to Moji and sang a song which one of the teachers had written about the sufferings in the North, following this with a request for offerings. In this and in other ways a large sum of money was raised. It was estimated that in cash and clothing the school furnished more than six thousand yen ($3,000) to the sufferers.

The school was becoming increasingly conscious of an ideal of existence beyond that of a purely educational institution. Through all of its work, its play, its development as a centre of intellectual growth, there was the dominating motive of Christian service. It was educating the young women of Japan that they in turn might be better capable of promoting welfare in others. Every step forward, whether in academic distinction or in athletics or in Christian work was bringing it nearer its goal as an exemplification of the ideals and teaching of the Master Teacher.

WOMAN'S CHRISTIAN COLLEGE OF JAPAN, 1918.—In April 1911 the Rev. Dr. John F. Goucher visited Japan for the purpose of promoting Higher Christian Education. He called together a group of interested persons and as a result of that conference a

committee of twenty-five was appointed to investigate the need of higher education for women. This committee represented the principal missionary societies working in Japan. Its Chairman was the Rev. Dr. E. S. Booth, the Principal of Ferris Seminary.

During several years of preliminary work the committee thoroughly studied the situation and finally recommended the establishment of a Christian College for Japanese women. In April 1918 the College was opened in Tokyo in a small wooden building belonging to the Presbyterian Church, with an entering class of eighty-four. Six Women's Boards of Foreign Missions co-operated in the establishment of the College, the Woman's Board of the Reformed Church being one of the number. Mrs. De Witt Knox became the Treasurer of the new College.

There was no doubt that a college for Japanese women was wanted. One girl travelled all the way from Dairen through Manchuria, across Korea and the whole of Japan to enter the first class. When the first woman's college opened in India there was an entering class of sixteen. A college in China opened with six. In Japan one hundred applied for admission and eighty-four were accepted.

On the day of the opening the hall was packed, the central block being reserved for the students. They entered in double file in sober black kimonos, Christian, Buddhist and Shinto, all bowing in prayer as the new enterprise began its career. In 1921 the enrollment had increased to over two hundred and in 1922 the applications for information about the college were above three hundred. Some of the students came hundreds of miles to enter the college. About one-half of the number were Christians and one-fifth of the remainder were virtually Christians though they had not been baptized. Practically every one of these students had a definite purpose in choosing the Woman's Christian College, it being their ambition to qualify for some form of useful service.

Evangelistic Work

In 1920, after thirty-eight years of devoted and greatly blessed evangelistic service in the North Japan Mission, in Yokohama and its outlying stations, in Morioka and in Aomori, Miss M. Leila Winn returned to America in obedience to the call of home duties. Her courage, her endurance, her consecration, are rare even among missionaries. Perhaps nothing could better illustrate the kind of evangelistic work Miss Winn had been doing in Japan for nearly four decades than the little Church at Noheji. In November 1915 the Deputation then in Japan visited this tiny port on the Northern coast of Japan. When Miss Winn first went up to Aomori there was not a single Christian in Noheji. She estab-

lished a Sunday School there and gradually a Christian community grew up as a result of her efforts. The Deputation picked its way through the thickly falling snow when the train halted at the little hamlet. There was little to be seen save snow sheds and fir trees, but the great Northern Pacific was beating against the little strip of beach and boards that constituted the port and somehow the Deputation had a home feeling at once. As Miss Winn appeared at this very "jumping-off" place in the universe one realized that the romance of missions had not yet quite passed away and that the missionary heroes were not all dead. It was both touching and inspiring to find in this tiny seaside town, scarcely to be found on the map, a group of earnest Christian believers. It was more wonderful than one could realize to kneel with them in prayer, to talk with them face to face, to see and hear for one's self of the transformation that had been wrought in their lives by the power of the life that was lived so long ago among just such a simple seafaring folk. There were about a dozen Christians in the little church that was opened first for warmth and refreshment and then for a sweet, simple service of prayer. There had been only a dozen disciples in that other hamlet by the sea, but out from it had gone influences which had revolutionized the world. These ten or twelve Christians in Noheji who were the visible result of Miss Winn's faithful preaching and teaching were a light making warm and bright this bleak Northern coast. The Sun of Righteousness was shedding its beams in this little out-of-the-way place and the Deputation realized afresh that no work done in the name of Jesus Christ could be limited.

On October 17, 1920, Mrs. Martin N. Wyckoff, for forty years an active and efficient evangelistic worker in the Japan Mission suddenly passed away. Her seventy years of life had been full of ministry to others, first as the wife of one of Japan's most honored and useful missionaries and after his death as a faithful missionary of the Woman's Board. Her last years were given to work in Matsumoto where she exerted a wide and important influence among women and children. Hundreds of children were gathered by her into Sunday Schools and her interest in evangelistic work was deep and unceasing. After the consolidation of the two Japan Missions she took up her residence in Tokyo and was actively at work there among the women and children when her call came to give up the field she so loved.

Since the union of the North and South Japan Missions evangelistic work outside of the girls' schools has been carried on in the towns of Fukuoka, Kagoshima, Nagasaki and Saga. In

MISS JENNIE M. KUYPER
Who died in the Japan earthquake disaster
September 1, 1923

TEMPORARY BUILDINGS, FERRIS SEMINARY
The girls who came back after the Earthquake

Fukuoka are Miss Lansing and Miss Uchida. Miss Uchida is a graduate of Sturges Seminary and of the Bible Women's Training School in Yokohama and is one of Miss Lansing's most efficient and dependable workers. She is herself the result of evangelistic work. Miss Tanaka, another helper, is a graduate of Ferris Seminary, class of 1921. Without any training she is making a fine Christian worker. A young woman recently baptized is the fruit of her evangelistic efforts. Every day in Miss Lansing's week is full. Sunday is an orgy of attendance at services. Sunday School at 8.30 A. M. for the older boys; Church services and Church Sunday School at 10; Sunday School for the girls at 1.30; High School girls at 3; Bible Class for boys at 4; Sunday School for factory girls at night; a Bible Class for Middle School boys on Monday evenings; Tuesdays a general Bible Class; Wednesdays a Sunday School in Miss Lansing's own house; Thursdays one in the town. All this was true of Miss Lansing's evangelistic work when the Deputation visited her in 1915 and is sure to be true of her in 1925. The Deputation was too dizzy to inquire what happened on Fridays and Saturdays. Turning every day of the week into a Sunday for schools was prostrating.

Miss Couch and Miss Tomegawa in Nagasaki are doing exactly the same things with a newspaper thrown in. At the begining of this decade they started a small monthly paper with a subscription list proportioned to its age. In one year the first few copies had increased to over eight hundred. The total expense was about $75 of which one-third was met by the subscribers. That the paper was highly appreciated was attested by the fact that although it was intended primarily for girls and women, men were also much interested in it and whole families enjoyed it. Copies were passed around and many who had had no interest in Christianity became searchers after truth. In 1921 the little evangelistic paper had increased its circulation to one thousand copies and through it Miss Tomegawa had received an invitation to visit the churches in Formosa where in fifty days she spoke sixty times. One young woman writing of her work said: "She is like a pair of spectacles through which we could see God more clearly." There would have been no Miss Tomegawa but for evangelistic work. Miss Couch often took the little paper and other reading matter to a little girl afflicted with spinal trouble. One day the child's mother gave her fifty sen "for Jesus." Miss Couch felt as if she ought not to take it, for they were very poor. But one look at the child's face, beaming with the joy of giving, decided her that she could not refuse it.

The next year the little paper went from Kagoshima in the South to the Hokkaido in the North and to Formosa, Korea, Man-

churia, Shanghai and Bombay as well as to America. The subscribers now met about one-half the expense of publishing and the circulation had considerably increased. The fund obtained from this paper was devoted to a new church building for Nagasaki. In 1922 Miss Tomegawa was invited to teach knitting to a small class of women whose husbands held high official positions. She consented on condition that she be allowed to teach the Bible also and so much interest developed in the lessons that when she was absent the meeting was kept up with the Bible lessons.

In 1923 the paper closed the year with a fine balance in hand and the fund for the Church building was practically assured. As Miss Couch looked back she thought some things seemed like failures. But the same backward glance revealed much to be thankful for, much to rejoice over. Seed sown long ago had borne some fruit. New hearers had sprung up in unexpected places. Miss Lansing and Miss Couch have spent thirty years in Japan, doing school and evangelistic work. What they have accomplished they do not fully know but it will be known some day. Meanwhile in Saga, in Kagoshima, in Oita, in Yokohama, in Shimonoseki the same faithful, persistent, thoughtful, prayerful work is being done by all the missionaries of the Woman's Board and by those splendid Japanese Christian women who are themselves the proof of the inestimable value of this evangelistic work.

THE ARABIAN MISSION

In response to a request from Synod's Board the Woman's Board of Foreign Missions voted at its meeting on November 12, 1918, to assume to the Arabian Mission the same relation that it had hitherto sustained to the missions in China, India and Japan. It thus made itself financially responsibile for the work among women and children in the Persian Gulf. Previous to this action the Woman's Board had been merely the channel through which contributions to that work had been forwarded to Synod's Board. It now made itself responsible for the raising of the necessary funds with which to support the work.

The splendid corps of women workers in the Arabian Mission had long since, through correspondence with their Secretary, Mrs. E. E. Olcott, been claimed by the Woman's Board as its very own missionaries by virtue of the deep interest taken in their work.

Educational Work

BAHREIN GIRLS' SCHOOL.—There were twenty girls enrolled in the Bahrein Girls' School in 1915 among whom were nine Moslems, eight Jews and three Christians. Arabic, English, Arithmetic, Geography, Physiology and History constituted the astonish-

ingly liberal curriculum. As the school had absolutely no equipment of books, maps, globes, charts or pictures, teaching was reduced, or expanded, to a creative art. One cannot marvel that Mrs. Dykstra dwelt in her reports upon the problems to be solved. To begin with, the house in which the school was held was supposed to be haunted. As it had been in use for some time without any calamity befalling its occupants, it might have been expected that fears would be gradually dispelled, but the prejudice against a haunted house has been hard to overcome in more enlightened countries than Arabia and Mrs. Dykstra found herself always fighting foolish alarms. Aside from that, it was up-hill work. To win the women and children in a Moslem community is a difficult undertaking. Formerly Persians of the cooly class had dominated the school and this had diminished the number of Mohammedans. The Persian coolies had been weeded out, but the Moslems had not appreciably increased. A sudden fever or a death in the family would empty the school at once. Fanaticism was always at work inventing excuses for keeping the girls away. Determined opposition on the part of Islam often succeeded in turning even the children against the school. Yet even that was an obscure reason for rejoicing since it proved that the enemy recognized the danger to their religion of the Christian influence. Mrs. Dykstra was anxious to get hold of the Arab girls and they were not easy to attract. Most of them married at an early age, in addition to which the Arabs did not care for the education of girls. The only element from which much could be expected was the middle-class Persian element which seemed to have more modern ideas of the education and status of women and which was not ashamed to acknowledge its need.

The work called for faith and perseverance and patience in the day of small things. It often seemed as if the Moslems were looking for the defeat of the Christian enterprise. Their questions about the school seldom concerned the curriculum, or the methods of teaching, or the Christian doctrine; they usually took the form of inquiries as to the size of the classes, the number of Moslem children attending and the prospects for continuance. In India the beginning of school work had been chiefly among the lower classes, except in the Hindu Girls' Schools. It was easier in Arabia, too, to reach the poor and ignorant and despised than to win the proud Arabs who were satisfied with what they already had. The lower classes were not so clever, but they were more willing to be taught, the first requisite always to advancement.

Owing to these adverse conditions and to the scarcity of workers the Bahrein Girls' School was discontinued in 1917 not to be re-opened until 1922 when Mrs. Dame undertook the re-establish-

ment of it. There was an enrollment of nineteen, including two Christians, eight Moslems and nine Jews. The Bible, Arithmetic, reading and writing in Arabic, Hygiene, English, Sewing, Music and Gymnastics formed the list of studies. The children seemed delighted to be in the school again and the mothers seemed pleased to have them there. Several of them promised to send their daughters to the school after they should have thoroughly mastered the Koran! The Woman's Board has been asked for a gift of $5,000 for a new building for this school.

BASRAH GIRLS' SCHOOL.—The growth of the Basrah Girls' School was naturally seriously interfered with by the disturbed political conditions prevailing in its vicinity at the beginning of this decade. Many Turkish children were withdrawn, but there remained a fair enrollment and progress was made in spite of the obstacles to continuous work. During the year 1915 there were twenty-eight Moslems and twenty-two Christians in the school and at the end of that year there were forty-five Moslems, twenty-five Christians and nineteen Jews, a total enrollment of eighty-nine, a remarkable showing in such a region at such a time. Mrs. Van Ess was in charge of the school and in 1916 she complained that her school was like a child which outgrows its clothes so fast that its mother cannot keep it supplied with the needed outfit. The school outgrew house, curriculum, staff and school supplies and had to get on as best it could with what might have done very well for a school of half its size. It had opened with twenty girls in the autumn of 1916; in a few weeks there were forty and by February there were seventy with an average daily attendance of between fifty and sixty. To assimilate all these pupils was not an easy task, especially as they were of all ages from four to eighteen years and of all degrees of ignorance.

The staff for a school of this size was a problem sufficiently difficult in itself. It consisted of Mrs. Van Ess, an Arabic teacher and a sewing teacher. The pupil-teacher system was employed for the very little ones, the older girls taking classes of small children while Mrs. Van Ess was grading the school and thrashing out her problems. She could give only her forenoons to the school, her afternoons being engaged with evangelistic work. She used the "group" method which had been found to be the only satisfactory solution of the teaching in both boys' and girls' schools. Scarcely two pupils were in the same stage in more than one subject, which made the pedagogical theories of education impossible of application here. Even so, the school did fulfill its mission as a Christian institution, for every pupil had a thorough course in the life of Christ and even the small children received oral instruction in the Bible. The greatest drawback to efficiency was the irregularity of

the pupils, some of whom came for short periods and left for no apparent reason. The working school year was scarcely more than six months, as when the first warm days of spring arrived there was a general exodus which left almost no one in school. The total number enrolled in 1916 was ninety-three of whom fifty-nine were Moslems, twenty-five were Christians and nine were Jews.

The girls were a representative group, many of them coming from the poorer classes, but a good number belonging to the higher classes as well. The Persian Consul sent four from his home. Eight or nine were the children of former Turkish officials who were now Government prisoners and whose families were living in Basrah. About one-third of the girls paid a monthly fee of two rupees and eight annas, or about eighty-five cents. The examinations were encouraging. One could see that the girls were working hard and that their parents were well pleased. The school had begun to have a real place in the lives of the Basrah people.

The coming to the school of the Misses Ruth and Rachel Jackson, friends of Dr. and Mrs. Van Ess, proved an invaluable help in the school. The increasing demand for English was surprising, the mothers frequently comparing the knowledge of their daughters in that language with that of their sons, to the disparagement of the former. The fact that the girls had not the same freedom to practise their English outside of the school-room apparently escaped their notice.

On the whole the work of the school has been very encouraging, in spite of the outbreaks of cholera, plague and typhoid fever. Government has twice increased the grants and as yet no objection has been raised to the religious teaching. Visits are made in the homes of the pupils wherever possible in order that the evangelistic note may be clearly sounded. In these visits the question is often asked why the Mission does not open a boarding-school. It is believed that such an expansion should be undertaken by the Woman's Board at a not very distant date. The Roman Catholic nuns have a large boarding-school to which a number of Moslem children are sent, among them the little girls from the family of an Arab Sheikh. When one considers how much has already been accomplished by a day-school one hopes that it will not be long before these Moslem girls will be under constant supervision and training so that the day may be hastened when there shall be an educated Christian womanhood in Arabia.

The three great needs of the school which Mrs. Van Ess and the Misses Jackson have stressed are the material need of adequate school buildings, the academic need of more thorough organization and the spiritual need of being closely linked to evangelistic work. There are Arabs, Turks, Persians, Armenians, Syrians, Chaldeans,

Jews, Mohammedans and Christians in the school, in spite of which wide difference in nationality and religion, there exists a very friendly feeling among all, leading one to wonder if the establishment of such schools might not help to settle the Armenian-Mohammedan problem. As many as one hundred names have at times appeared on the roll of the school. It graduated its first class in 1921 when an eighth grade diploma was given to two Armenian girls. The love of the girls for the school is one of its most encouraging features. That there may be opened in the near future a permanent boarding-school in which shall be added to the academic courses the daily training in the essential elements of Christian character is the hope of the Mission and the Woman's Board.

ASHAR GIRLS' SCHOOL, 1921.—A most encouraging feature in the work for girls in Basrah during this decade was the request on the part of the parents of Moslem children for a girls' school in Ashar, a suburb of Basrah. Ashar is a rapidly growing port and Mrs. Thoms, who was in charge of the Basrah Girls' School in 1921, felt that there was not only a great need of a school for girls in Ashar, but that there was a great demand for it. It so distinctly meant the promise of better things in the lives of the girls and gave them so much real happiness that the parents recognized its desirability. Accordingly Mrs. Thoms started a second school for girls in the Ashar centre. Persistent efforts to find and lease a suitable building were at last successful and girls who were too far away from the original Basrah school were entered at Ashar. The enrollment was encouraging from the first and the Ashar school was soon as large as the original parent institution. Progress in both was astonishing. The problem of how to keep the girls in school long enough to exert a real and permanent influence over them was the same in Arabia as elsewhere in the Orient. Girls were removed at an early age for marriage or for other reasons. This difficulty was in part obviated by instituting formal graduating exercises in which the graduates took an important part and when diplomas were granted for definite work accomplished. This in many cases worked like a charm. The pride of the parents when they saw their daughters actually rivalling their sons in scholarship and taking a worthy and conspicuous part in the graduating programme of the school would have been amusing if it had not been so touching. The schools were bearing fruit in the lives and opinions of the community at large as well as in the development of the girls. Much has been said in late years of the danger of too much memory work in young children and there can be no question that the great benefit which education confers lies in its cultivation of the power to think rather than in the accumulation of

a store of facts. Nevertheless, the storing of the memory on the part of the Basrah and Ashar girls with Scripture lessons and texts and with Christian hymns was bearing testimony to the truth that when the memory is full of subjects worth thinking about, the mind will begin to think. A deep spirit of interest and inquiry was beginning to show itself in the pupils of the schools.

MEDICAL WORK

Dr. Christine Iverson Bennett was expecting to sail for America on furlough on April 20, 1916. On January 20th she wrote: "We are very busy. There are one hundred and fourteen wounded Turks and Arabs in our hospital, a great influx being just this week. For some time to come it seems to be our portion to help in this way and, of course, we are glad to do it. Our daily prayer is that the fighting here, together with the greater, more widespread conflict in Europe, may come to a right end."

Her letters spoke enthusiastically of her medical work in Basrah and of her regret at leaving it, as well as of her happiness in the prospect of again seeing her home land.

On March 29th came the cable saying that she had died that day in Basrah of typhoid fever. The shock to all was very great. One who knew her well said of her: "She was one of the dearest women who ever went to a mission field and her few short years of service were filled to overflowing with acts of love to all about her." Her skill as a physician, her devotion to her profession and to the people in whose behalf she practised it, the earnestness with which she sought the spiritual good of all her patients made her a rare missionary. She was a delightful person to work with. She possessed many rare and beautiful personal qualities which endeared her to all her colleagues. She was doing a great work in Arabia. "What I do thou knowest not now" were the words of the Master which filled the thought of all who understood the overwhelming loss.

The *Mission Gleaner* of July 1916 contained the following account of Dr. Bennett's last days, written by one who had been in close association with her throughout her missionary life:

"'Christine Iverson Bennett, M.D., wife of Dr. Arthur K. Bennett of the American Mission, died at the British General Hospital on Wednesday, March 29, 1916, of fever contracted while caring for Turkish prisoners of war in the American Hospital. Greater love hath no man than this that a man lay down his life for his friends.'

"The above notice appearing in the Basrah Times of March 31st, told the world of another life laid down in the service of the lives broken by the war and of another good soldier gone Home. The cable has already carried the news to America, but the many friends there of Mrs. Bennett and her work will want to know more of the manner of her summons to the greater service into which she has now entered.

"The American Hospital in Basrah has been doing Red Cross work for wounded Turkish soldiers, prisoners of war of the British, ever since the entrance of Turkey into the war in November 1914. The noble work our medical missionaries and their staff have accomplished in this service is well known and has been appreciated and substantially recognized by the British Military Government. The Hospital has been crowded far beyond its normal capacity and Mrs. Bennett's own medical work for the women of Basrah has been done under the greatest difficulties during this period. It was impossible to have women in-patients as all wards and waiting-rooms were full of prisoners most of the time, but the large clinics and out-patient work were kept up even under most unfavorable conditions. Besides this, Mrs. Bennett had a large share in the administration of the distinctly war work of the Hospital. Until recently most cases sent were wounded prisoners, that is, surgical cases, for which our Hospital is especially well fitted. However, late in January a number of sick Turkish soldiers were sent in from the prisoners' camp, apparently suffering from malaria and these developed a malignant type of fever which rapidly attacked and prostrated our whole Hospital Staff. Miss Holzhauser (the trained nurse) was the first to take the disease, her work as superintendent of the Hospital bringing her into closest contact with patients, and then the two Indian nurses. In a short time Dr. Bennett's husband fell ill and after a few days was taken to the central military hospital—the British General Hospital. Through all the anxiety and responsibility of those days, which, of course, fell most heavily upon her, Mrs. Bennett's courage and pluck were undaunted and her faith serene. She would come from the bedside of her husband, where he lay between life and death, with a smile and a cheery word for the little son who watched for her coming. Even when she was struck with the disease herself she felt sure that she would have a light attack and herself tried to plan arrangements which would be safest and best for those she loved. She was cared for in the British hospital near to her husband and everything that the best medical skill could do for her and the most careful nursing was done. The disease was very violent and its course very rapid and on the morning of the eighth day she passed peacefully away. The funeral took place the same afternoon from the hospital. The coffin, covered with the American flag and with flowers, was carried out by British soldiers and, as it passed, officers and men stood at salute. It was placed in the centre of a large Red Cross launch which took the funeral party up the river to the European cemetery at Marghil, a few miles above Basrah. The Army Commander was represented by General Cowper and there were also present Sir Percy Cox, Chief Political Officer, and Lady Cox, the military governors of Basrah and Ashar, several medical officers, the head of the Nursing Sisters and many other friends of Mrs. Bennett's, including representatives of all the business firms. All the men of the native Christian Protestant congregation, including hospital dispensers, evangelists, teachers and others, were present. The service, which was at the grave, was conducted by Mr. Van Ess of the Mission. Absolutely simple, it was yet the most impressive funeral that I have ever seen. It was a glorious way to die. In the midst of usefulness she laid down her life like a soldier and one cannot feel sad for her. . . .

"So one more name is added to the deathless roll of those who have given their lives for Arabia and the Moslems, following the example of Him who came not to be ministered unto but to minister."

The medical work was being carried on from four centres, Bahrein, Basrah, Maskat and Kuweit. In Bahrein at the beginning of the last decade Dr. Van Vlack and Mrs. Van Peursem were doing all in their power to carry on the work for women and children in the Mason Memorial Hospital, in the absence of a woman physician. It was a matter for thanksgiving that so much could be accomplished without the help of a woman doctor. At the woman's clinic more than one thousand patients were treated in 1917 while the total number of cases amounted to nearly three thousand. There were fifty in-patients who came from distant places, sometimes requiring two months for the journey. Had there been a woman doctor in Bahrein the woman's work would have been as large as that for men, if not larger. The question was repeatedly asked if the Church was not neglecting a great opportunity by minimizing the importance of this medical work for women in Arabia. The fact too often overlooked, however, was the difficulty experienced by the Boards at home in finding medical women suited for missionary work and the almost greater difficulty experienced in keeping them when found. Marriage as well as death takes toll of medical work for women. The magnificent service rendered in the Arcot Mission in India by medical women has been given by those who have sacrificed other relationships for it. The words of Mrs. Dykstra at the beginning of the year 1918 spoke eloquently of the need in Bahrein which there was no one there to fill: "Bringing the Gospel message to suffering women who need nothing so badly as a doctor, is like telling them to depart in peace and be warmed and filled while we give them not the things which are needful for the body." There was a loud and strong call from the Bahrein field which since Mrs. Worrall was there had been without a woman doctor. The same thing has been true in Basrah since Mrs. Bennett's death. The services rendered to women's work by the medical men of the Mission have been very great. Dr. Mylrea, Dr. Harrison, Dr. Dame, with their wives, have made splendid contributions to the work of the Woman's Board.

Dr. Sarah L. Hosmon and Dr. Eleanor T. Calverley are the only women doctors now in the Arabian Mission. Both went out in the fourth decade of the Woman's Board and both have done a great work among Arabian women and children, Dr. Hosmon in Maskat and Dr. Calverley in Kuweit. Dr. Hosmon began her work in Maskat subject to many interruptions. Rumors of hostile tribes, the fear of the Christian religion, kept the numbers down. A case too septic for her to admit any one else into the dispensary ward practically closed her work in 1915 for a time. Prejudice, indifference, ignorance all worked against her. Those

who came to stay in the ward, however, soon had their prejudices removed. They came dreading the time when they would be left by their friends. They left looking forward to the time when they might come again. Sick babies opened many hearts and brought confidence to the mothers. At first they were skeptical. How could a doctor who had never had any children of her own know anything about babies? One Hindu baby was left alone in the dispensary for several weeks and put on regular and careful feedings and everyone saw the marked improvement. This led one of the mothers to say to Dr. Hosmon: "We don't know how to take care of babies. We are only children ourselves when we are married." Husbands now advised their wives to take their sick babies to the dispensary and Dr. Hosmon had all she could care for. In order to win more women to come to the dispensary, she visited in the homes which led to an increase in the number of patients. Women and children began to come from the interior. There had been nothing like this before and it showed that the news of her work was being advertised. For two months in 1916 Dr. Hosmon took up in Basrah the work which Mrs. Bennett had laid down. She was called upon during her stay to inoculate ninety women and children for cholera in the house of the Sheikh. It was not an easy task to use so modern a means of preventing a disease among so many ignorant and frightened women, most of whom had to be literally dragged to the end of the corridor where Dr. Hosmon stood with her syringe and needles. The total number of women treated during the two months was seven hundred and thirty-one and the total treatments of all cases approached two thousand.

After being greatly cramped in her work for eight years, Dr. Hosmon found herself suddenly able to expand and develop her hospital work. Some influential Arabs gave her a lot adjoining the dispensary which afforded the in-patients a secluded place in which to spend their afternoons. A grateful Hindu erected a high stone wall around the lot and repaired an old room that was donated. A Mohammedan provided new bathrooms and a nurses' kitchen and repaired a second old room. Another friend showed his interest and confidence by the present of two hundred and fifty flag stones with enough Portland cement for a new floor for the drug room. One morning when Dr. Hosmon was busy in the dispensary a servant came with a note which read, "Please accept the enclosed money for your work." The note contained one hundred and fifty rupees. The Date Packing Company sent her a gift of forty rupees and again of one hundred rupees. As Maskat was not a rich place this greatly encouraged Dr. Hosmon, who considers that, from a missionary point of

view, the work now going on in Maskat is the best and most promising she has ever known.

Dr. Calverley has enjoyed a decade of great progress in Kuweit. The crumbling house which used to be called a hospital has been exchanged for comfortable and well built quarters. Separate rooms for consultation and for surgical dressings have been a great improvement. An Indian trained nurse from the Mary Taber Schell Hospital has been a great blessing. With the betterment of conditions has come a better attitude on the part of the people. Every year's work for the women of Kuweit has shown advance. The women have gained confidence and have even been willing to undergo operations, always the last and most encouraging sign of conquest. For the first time in the history of the medical work a maternity case was conducted for a Moslem woman. In Jewish and Christian homes opportunities were often gained for such work, but never before had the Mohammedan midwife been supplanted in a Moslem family. At last Dr. Calverley had the opportunity to prove that all the tales which were told had no foundation in fact.

The outstanding event of the year 1919-20 was the opening of the new Woman's Hospital. Great joy was expressed by the Arab women as they realized that in this separate hospital they could unveil without fear of being seen by men. Their rejoicings were even more enthusiastically voiced than were Dr. Calverley's own. Every day showed the increasing friendliness of the women, every day marked the beginning of new friendships. Mrs. Calverley felt that the greatest opportunities and the greatest responsibilities she had ever known were waiting for her in this new Woman's Hospital in Kuweit.

No record however brief of medical work for women in Arabia would be complete which left out of account the splendid work which has been done throughout the years by the noble body of trained nurses, married and single, who have often carried on the work of the hospitals without the aid of a doctor and who have at all times gone in and out of homes and hospitals and dispensaries using their knowledge and their skill for the benefit of the poor and the sick and the ignorant of Arabia's women. Mrs. Zwemer, Mrs. Cantine, Mrs. Van Peursem, Mrs. Harrison, Miss Holzhauser, Miss Van Pelt and Miss Dalenberg have, each in her time and place, done quietly, faithfully, efficiently, with or without the direction of a doctor, medical work for women of a heroic sort. Nor should those women be forgotten who, like Mrs. Mylrea, Miss Lutton and Miss Scardefield have, without a nurse's training, done medical work of a very helpful and skillful kind when there was no one else to do it. In the words of

Dr. Christine Iverson Bennett, "Prayer and thought and lives and money have been invested in this enterprise. God has given it increase and with growth and expansion has come the added need of prayer and thought and men and money. Can any one doubt that it will be a paying investment?"

Evangelistic Work

There is perhaps no better time for a missionary to judge of the results of her evangelistic missionary work than immediately after a furlough. After a year or two spent in the homeland one sees the signs of growth and progress more distinctly on one's return to the field. This is perhaps especially discernible in Arabia. The work has not changed. Methods are more or less the same in all decades. But the attitude of the people has changed, sometimes almost overnight it would seem. On the hottest day in the year eighteen or twenty women will appear at the weekly prayer-meeting, although they must prepare the evening meal before they can attend. No refreshments are served, so they have not that inducement. All are attentive and reverent. Varying sects meet in these meetings without friction, although each considers the other an object of reproach. Often they linger after the meetings for another hymn or prayer. If a large party comes late and the message is repeated, those who have heard it once listen to it a second time without apparent ennui. The Sunday Schools are well attended, the total attendance for a year often mounting into the hundreds. The lessons are by no means easy or perfunctory, even the International programmes being often employed. Visiting is one of the features of evangelistic work in Arabia and may be carried to almost any extent, unlimited opportunities for friendly acquaintanceship being now open to the missionaries. On returning after a furlough Miss Lutton and Miss Scardefield must first of all call on all their old friends who feel that this is due them after so long an absence. The Oriental is naturally complimentary in speech, but there is no doubt that the greater number are sincere in their expressions of friendship and welcome. Their attitude towards the Christian message has changed, as one sees when comparing the accounts of the present with those of the past. It used to be the missionary who asked leave to bring the Book and to read a few verses or a chapter. Now the situation is reversed and the question is, "Did you bring the Book? Will you read to us?" Many new houses are constantly being opened through the hospitals. Perhaps one person in a village has been a patient in one of the mission hospitals. The whole village is interested and all doors are opened. The friendliness of the

Sheikhs has greatly facilitated missionary work. The women of their families are increasingly friendly and missionaries have sometimes been invited to spend a week visiting among them. A day long to be remembered was spent by four of our Arabian missionaries in the family of a Sheikh in Bahrein. The missionaries were asked to bring their books with them and all day long they were kept busy reading and answering questions. They had taken their sewing with them, thinking that an all-day visit might be difficult, but the women put the sewing aside saying, "You can sew another day. You cannot always read." The missionaries had an audience of about fifty women all day long and they held what was practically an all-day Gospel service, a truly marvelous thing in a Moslem land. The questions of the women showed thought, not mere curiosity. They wanted to know more about this Christianity. It was the united testimony of all four missionaries that there had never before been such a day in Bahrein.

Baghdad is the very newest station of the Reformed Church, having been taken over in 1921. In 1923 it was adopted as a part of our union work with the Presbyterian Church and the Reformed Church in the United States, each of which has accepted the responsibility for maintaining one missionary family and one single woman missionary. Mrs. Cantine is at present the only representative of the Woman's Board in Baghdad, but it is expected that Mrs. Thoms will go out in the autumn of 1924 as its special missionary. The plan looks to the occupancy of not only Baghdad, but of Mosul (Ninevah) and Hillah (Babylon) and of other strategic places in the Mesopotamian area. This opening up to missionary work of the Old Testament country from which Abraham went out, fires the imagination and inspires the hope that the home of the hero of the Old Testament may soon be claimed for Him who is the Hero of the New.

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While these developments have been going on in the foreign fields, changes have been taking place in the Board at home. At the beginning of this decade Miss Gertrude Dodd resigned as Treasurer of the Woman's Board and joined Dr. Ida Scudder in India where she has proved a very great help to both Dr. Scudder and the Arcot Mission. Miss Katharine Van Nest succeeded Miss Dodd as Treasurer of the Woman's Board and to her splendid ability, foresight and business knowledge, together with her untiring devotion to the work, is due much of the advance which the Woman's Board has made in this fifth decade of its history.

For nearly thirty-five years *The Mission Gleaner* had found a welcome in the homes of the Reformed Church, keeping them in touch with its work and its missionaries, when on January 1, 1918, it passed out of existence, merged in *The Mission Field* which represented all the Boards of the Church. *The Mission Field,* in its turn, was amalgamated in 1922 with the *Christian Intelligencer,* which then became the mouth-piece of all the Boards.

In all its long history *The Mission Gleaner* had but two editors, Mrs. Henry N. Cobb and Mrs. John W. Conklin, who put hearts and minds unreservedly into the little magazine. It is not too much to say that, but for their labors and for the faithful letters of the missionaries about their work, no adequate record of the work of the Woman's Board during the first four decades of its existence would have been available. These letters, published month by month and year by year in *The Mission Gleaner* have contained in large part the real history of the Woman's Board of Foreign Missions.

MRS. DAVID JAMES BURRELL.—Mrs. David James Burrell, President of the Woman's Board of Foreign Missions from 1901 to 1918, entered into Life Eternal on September 21, 1918. The Woman's Board expressed its deep sense of loss and its appreciation of her long years of devoted and loyal service to the cause of Foreign Missions in the following Resolutions:

"Inasmuch as our Heavenly Father, in His infinite wisdom, has called to Himself our beloved friend and former President, Mrs. David James Burrell, be it

"*Resolved,* That the Woman's Board of Foreign Missions hereby records its appreciation of her love, loyalty and devotion to the Board and of her faithful and self-forgetful labors in its behalf, as Foreign Corresponding Secretary for India and afterward, for sixteen years, as its President. Even during her long months of illness, the interests of the Board were ever on her heart and mind and inspiring and uplifting messages came to us from her sick bed. As one who knew her most intimately has said, 'The work of Foreign Missions was with her a sanctified passion and her associates on the Board were enshrined in the round-tower of her heart.'

"*Resolved,* That we record that in the home-going of Mrs. Burrell, whose influence in its fullness of Christ-like service was world-wide, touching Church, Board and Missionary, we are enriched by the memory of the blessings her life bestowed."

The Woman's Board has lost heavily by death in this decade. Mrs. William Williams, whose name had headed the list of Honorary Vice-Presidents since the organization of the Board in 1875, passed away early in the decade, her interest undiminished through all the years. Mrs. Edward G. Janeway, Vice-President for the Particular Synod of New York, died on April 8, 1919, thus depriving the Board of a vivid personality, combined with keen insight and sound judgment. Miss Anna Van Santvoord,

an Honorary Vice-President of the Board, died on Christmas Eve, 1919. By the unselfish use of her means, the consecration of her rare personality and the radiance of her spirit-filled life she did much through many years for the missionaries and the work of the Woman's Board. In 1922 Mrs. Isaac W. Gowen, for twenty-five years a member of the Woman's Board, laid down her work. In the missionary society of her church, in the classis to which she belonged, in the Church at large and in the Board she gave her best effort to the work. In 1923 Miss Mary O. Duryee, for years the Foreign Corresponding Secretary of the Woman's Board for China and the unfailing friend to all its work from its beginning, ceased her labors here. In the same year Mrs. Philip Van Alstine, for twenty-four years a member of the Board, was suddenly called away while preparing for a missionary meeting. The names of Miss Sarah B. Reynolds and Miss Kate Frelinghuysen are missed from our lists with those of many others not mentioned here who have helped to make the history of the Board. Not one of that first band of gifted women who organized the Woman's Board of Foreign Missions fifty years ago is here today to celebrate its Jubilee. But their works follow them. Without them there could have been no Jubilee. To them we owe today our work in four mission fields, our large group of splendid missionaries; our boarding and day schools; our Sunday Schools and orphanages; our medical work for women and children in hospitals and dispensaries; our industrial work which may some day revolutionize millions of lives; our social service centres which are to point the way to the best that Christian civilization offers; our training schools for Bible Women and evangelistic work; our union institutions for higher education which we share with other Boards; our countless activities in mission work at home and abroad which have been carried on for half a century. To them and to our missionaries on the field the Church owes a debt which it can pay only by carrying on the work which they have so magnificently begun.

There can be no more fitting close to the history of the five decades of the work of the Woman's Board of Foreign Missions than a tribute to those noble missionary women who have, throughout the fifty years, wrought on the foreign fields incessantly, faithfully, courageously, successfully, for the emancipation of the women of the East.

In 1921 Mrs. John Scudder completed her sixtieth year of service in the Arcot Mission in India. Three hundred members of other missions, with civilian friends, gathered in Kodai Kanal to offer congratulations to her whose gracious presence had been a benediction to India through six decades. Children and grand-

children, nieces and nephews, one grand-niece and one grand-nephew were around her to call her blessed. Greetings and songs and recitations made articulate the love of all. There were present missionaries of the Mahratti and Jaffna Missions, the Presbyterian, Methodist, Baptist, Wesleyan, Church of Scotland, London, Danish, Swedish and Lutheran Missions and representatives of the Y. M. C. A. All brought congratulations to Mrs. Scudder and especially to the Arcot Mission for having enjoyed the privilege of her presence for sixty years. The greetings of the Arcot Mission were given in the following original lines written by a member of the Mission:

"How small it seems, the little we have wrought,
The life we've lived, the service we have given,
When we compare it with what you have brought
As your life's offering to our King in Heaven.
To live not long, but nobly, bards declare
That that should be our life's ambitious aim;
But God has given you the double share,
To live both long and nobly for His name.
To you this is a benediction rare,
To us it is a challenge. May we, too,
Find grace as ample each our part to bear,
As has been given all these years to you."

Mrs. Scudder, her arms piled high with flowers, in her heart the sweet serenity of abiding peace, stood in the twilight as the sun dropped down behind the Kodai Kanal hills. Around her were members of her family and three hundred others, old and young, from India and Arabia singing "Our God, Our Help in Ages Past," in recognition of Him who had been so near throughout the sixty years. It was a perfect twilight of a perfect June day, but far more beautiful was the twilight of the life that had been lived in Him.

In 1924 the Amoy Mission celebrated, as we have seen, the fiftieth anniversary of the arrival in China of Miss Katharine M. Talmage and Miss Mary E. Talmage.

To Mrs Scudder and to the Misses Talmage, beloved missionaries of the Woman's Board, who were with it in the beginning of its history, who have been with it through all its fifty years of toil and service, who are today still with it to rejoice in all that has been accomplished through five decades, it offers its tribute of love and gratitude as it places their names upon its

HONOR ROLL

MRS. JOHN SCUDDER—1861
MISS K. M. TALMAGE—1874
MISS M. E. TALMAGE—1874

FIRST GRADUATES OF STURGES SEMINARY

DISPENSARY PRAYERS
Kuweit, Arabia

MASON MEMORIAL HOSPITAL
Bahrein, Arabia

GROWTH BY DECADES AT HOME

	Auxiliaries	Receipts
1875	19	$ 2,891.15
1885	173	20,956.86
1895	464	29,717.42
1905	533	48,460.52
1915	594	103,220.49
1924	1,124	208,074.78

GROWTH BY DECADES ON THE FIELD

	1875	1885	1895	1905	1915	1924
Missionaries	6	9	20	29	48	60
Bible Women	10	47	41	146	311	256
Boarding Schools	3	5	10	11	11/2	16/2
Pupils	97	300	456	766	1,320	2,348
Day Schools	22	53	100	98	116	154
Pupils	670	1,306	3,029	4,123	5,929	4,459
Hospitals and Dispensaries. ...	...	...	...	3	9	10
Patients	...	...	9,523	53,786	64,330	85,355
Union Colleges	...	...	...	...	1	5
Industrial Schools	...	...	...	1	1	1
Kindergarten	...	...	...	...	1	1

PAST AND FUTURE

CHAPTER VI.

Past and Future

To review the past is in some respects more difficult than to predict the future. Measurements reveal little from year to year and often from decade to decade. Even the long view of fifty consecutive years does not disclose all the changes which have taken place in that period of time. Some profound differences do, however, appear. Tasks are seen to be more complicated. Numbers have vastly increased. Problems are much more complex. The work is directed to the accomplishment of the same end, but the methods employed have varied with the times. Intricate educational demands have to be met today which did not assail the pioneer. Fifty years ago the missionary gathered a group of girls about her on the veranda and taught them the Heidelberg Catechism, the simple truths of the Gospel and the simpler rudiments of a secular education. She set up her own standards and was her own examining board. If she was satisfied with the results, no one else questioned them. Today all the technicalities of Educational Codes, all the requirements for Government Grants, all the developments of higher education in High Schools and Women's Colleges have to be satisfied. Board and University Examinations have taken the place of the back veranda questions and answers. This is not to minimize the importance of the pioneer work. The early missionaries laid foundations strong and true upon which the superstructures have been erected. The architects of today have but remodeled and extended the original design.

But mission schools no longer have the exclusive leadership in education which they held a decade or more ago. Rival institutions are springing up and gaining ground and if we are to retain our leadership, we must furnish elements that no other agency can contribute. We can no longer send out untrained women to the mission fields. The best that our American women's colleges can produce is needed today in our High Schools and Colleges for Women in the East. Children are crowding into our boarding-schools only to find that we have no room for them. The development of higher education is stressing the need for quality rather than quantity. Yet if we cling to our principle that

we are in the mission field primarily for evangelistic work, that we are there to impress upon the women of the Eastern world the ideals and principles of Christ, we cannot ignore the right of all whom we gather in, to the privileges of the best and highest education that our mission schools afford. Our magnificently developed High School for girls in India is asking the Woman's Board today for an annual budget which will enable it to meet the great possibilities for expansion that lie right before it. Our rapidly growing High School for girls in China is without a building in which to carry on the work which is leading the Amoy girl straight into Ginling College, the admirably equipped Women's Union College in Nanking. Four hundred girls in Ferris Seminary in Japan are looking to us to rebuild for them the school which has been declared by one of the most experienced missionaries in Japan to be the greatest single factor we have for evangelizing the Japanese. Even Mohammedan girls are clamoring for an education. The schools started in Basrah and Ashar are without facilities for growth, while the Basrah school must have a new building if it is to become a boarding-school, the only kind of school that can build up Christian character in the pupils. The Arabian missionaries have worked incessantly to build up schools for girls in their mission, and an intensive effort is being made today to revive the girls' school in Bahrein which has been neglected for want of workers.

All this is true of the medical work for women. The pioneer missionary doled out from her medicine closet the simple remedies which her medical missionary husband advised her were suitable to the minor ailments for which he was not allowed to prescribe. Perry Davis's Pain Killer, Jamaica Ginger and Jayne's Expectorant did a pioneer work which no one can afford to despise, but which were far removed from the women's hospitals and dispensaries, the x-ray equipments, the snow-white operating rooms, the training schools for nurses and the women's medical colleges of today, staffed by American and British women physicians and graduate nurses. Our Mary Taber Schell Hospital in India has already developed into a Union Medical School for Women which has won for itself a place of very large importance. Yet we are far from doing all that we ought to be doing in medical work for women in the East. For five decades the Woman's Board has tried in vain to develop its medical work in China; Wilhelmina Hospital is without a resident woman physician today. Either we should do more effective medical work in the Amoy Mission or we should throw all our strength into some recognized union institution like the Woman's Medical Training School in Shanghai. It is doing excellent work, with the Margaret Williamson Hospital

as a base, in its several departments for medical and obstetrical work, as well as in community work and in Bible study.

The advance made in industrial work for women in the last decade is striking. One sees its beginnings in the sewing classes, the crochet lessons, the instruction in "tatting," the cutting out and making of garments instituted in the very earliest days by the far-seeing women of fifty years ago. One may deplore the substitution of our ugly jackets and skirts for the graceful Indian *ravakis* and *saris,* but one must recognize the wisdom of teaching the Indian girl to sew. Such occupations, however, were a far cry from the Industrial Homes and Schools of the present day, with their community life in which Eastern women are gaining steadily and surely the vision of economic independence. This is quietly overturning all their old ideas of the place and importance of women in the scheme of the universe and is doing more, perhaps, than any other agency to establish the right of the Eastern woman to a position of equality.

In the old days evangelistic work was comparatively simple. A missionary was free to mount his bullock cart and, accompanied by his helpers and often by his wife, tour for two or three months at a time in villages and districts. In the station the missionary wife had her zenana work, her visits to her schools, her Sunday Schools. Today both she and her husband have a large part of their time taken up by conferences and committees. The unmarried woman missionary's time is as full as that of any man. Evangelistic work consists today in systematic visiting of homes, hospitals, dispensaries and jails; in days at home for receiving calls; in following up medical and school work; in establishing and running social centres; in wide personal contact with educated and thinking women who have graduated from our High Schools and Women's Colleges. Old methods have not been abandoned, but new ones have been added. The task in the old days was hard enough, but it was simple. The early men and women knew what they wanted and how to go to work to get it. Today the purpose is the same, but a far more exacting if less isolated life is demanded. One of the finest pieces of evangelistic work being done on the mission field today is in the Social Centre in Ranipettai, India. The missionary, leaving the companionship and congeniality of the Mission House, is living among Mohammedan women, with a school, a Sunday School and a reading room in her own house, open to all who will come.

A new era in Christian missions is being ushered in. We are in the midst of movements of which we do not, as yet, clearly perceive the drift. China and India are undergoing political disturbances which may profoundly affect the progress of our mission

work. Problems in Japan demand our best wisdom, our most conscientious response. Arabia is forming new political alignments which call for increased effort in the Mohammedan world. We must take advantage of all these moving tides if we are to reach port. Christ is our pilot. Our missionaries are the crew. We are the driving power.

The women of the Reformed Church look back today upon a noble past. The most far-seeing woman in the group which founded the Woman's Board in 1875 would not have dared to dream of all that we celebrate in 1925. The history of these fifty years is the record of what has been accomplished by the women of a comparatively small Church. It deals with work in only four fields. But it is a work which has transfigured the lives of thousands of women in the four greatest missionary countries of the world. Because the sphere is limited the results have been intensive, and the contribution made by our missionaries the more notable. They are recognized as leaders. Their achievements are second to none. They have not held their lives dear unto themselves.

But we must not lay down this history with our thoughts centred upon the past. The future is hidden in it. "Our God is one that hath human hands." Our hands, stretched across the sea, must join with His,

> "Folding together with the all-tender might
> Of His great love, the dark hands and the white."

LIST OF WOMEN MISSIONARIES, REFORMED CHURCH IN AMERICA

AMOY MISSION

WENT OUT		RETIRED
1844	* Mrs. Eleanor (Ackley) Doty	1845
1844	* Mrs. Theodosia (Scudder) Pohlman	1845
1847	* Mrs. Mary (Smith) Doty	1858
1850	* Mrs. Abby (Woodruff) Talmage	1862
1855	Mrs. J. S. Joralmon	1860
1858	Mrs. Susan (Webster) Ostrom	1864
1859	* Miss Carrie E. Adriance	1864
1860	** Mrs. John E. Watkins	1860
1861	Mrs. Jennie (Zabriskie) Blauvelt	1864
1865	* Mrs. Mary E. (Van Deventer) Talmage	1912
1865	Mrs. Helen (Culbertson) Kip	1918
1868	Mrs. Emma C. (Wyckoff) Davis	1871
1870	Miss Helen M. Van Doren	1877
1874	Miss Katharine M. Talmage	
1874	Miss Mary E. Talmage	
1878	Mrs. Alice (Ostrom) Rapalje	1901
1885	Mrs. Anna F. (Merritt) Pitcher	1916
1886	Mrs. Alice (Kip) Van Dyck	1896
1887	Miss Y. May King, M.D.	1888
1887	Mrs. Frances (Phelps) Otte	1911
1889	Mrs. Margaret (Gillespie) Fagg	1894
1891	* Miss Elizabeth M. Cappon	1909
1891	Miss Nellie Zwemer	
1892	Miss Margaret C. Morrison	
1894	Miss Lily N. Duryee	
1894	Mrs. Mary (Carpenter) Dodd	1895
1896	Mrs. Emmie M. (Hartwig) Fest	1898
1896	Miss M. Van B. Calkoen	1899
1898	Mrs. Edith J. (Holbrow) Studley	1903
1899	Mrs. Eleanor (Barwood) Stumpf	1906
1899	Miss Angie M. Myers, M.D.	1904
1899	Miss Louise Brink	1902
1900	Mrs. Anna (De Vries) Warnshuis	1921
1903	Mrs. Nettie (Kleinheksel) Boot	1908
1903	Miss Susan R. Duryee	1905
1903	* Miss Alice Duryee	1911
1905	Miss Elizabeth H. Blauvelt, M.D.	1908
1906	Miss Gertrude Wonnink	1908
1907	Mrs. Kate E. De Pree	
1907	Miss Katharine R. Green	
1908	Miss Anna H. Meengs (Mrs. H. P. Boot)	
1908	Miss Mary Warren Shepard (Mrs. H. J. Voskuil)	
1908	Mrs. Rachel M. (Smith) Day	
1908	Mrs. Mary E. S. Snoke	1918
1909	Miss Leona Van der Linden	

*Died.
**Lost at sea.

AMOY MISSION—Continued

WENT OUT		RETIRED
1909	Mrs. Nellie D. Bonthius	1914
1910	Miss Bessie M. Ogsbury (Mrs. H. Renskers)	1924
1911	Mrs. Edith (Walker) Strick	1924
1912	Miss Maude Norling	1922
1914	Miss Edna K. Beekman	
1915	Mrs. Margaret (Brown) Bosch	
1915	Mrs. Bata (Bemis) Weersing	1923
1915	Miss Edith C. Boynton	1923
1916	Mrs. Rose E. (Hiller) Talman	
1917	Mrs. Stella E. (Girard) Veenschoten	
1917	Mrs. Dorothy C. (Trompen) Poppen	
1919	Mrs. Elizabeth M. (Renskers) Koeppe	
1919	Mrs. Ruth (Van den Berg) Holleman	
1919	Mrs. Maria A. Vandeweg	
1919	Miss Petra Johnson	1921
1920	Mrs. Sara (Trompen) Beltman	
1920	Miss Tena Holkeboer	
1920	Miss Jean Nienhuis	
1921	Mrs. Ethel (Langwith) Todd	1924
1922	Mrs. Johanna (Jansma) Hofstra	
1921	Miss Elizabeth Gordon Bruce	
1923	Miss C. Cynthia Borgman	
1923	Miss Alma L. Mathiesen	
1923	Mrs. Nellie (Koppenal) Westmaas	
1924	Miss Ruth Broekema	

ARCOT MISSION

1851	Mrs. Fanny (Lewis) Scudder	1864
1852	*Mrs. Elizabeth (Knight) Scudder	1854
1853	Mrs. Sarah (Chamberlain) Scudder	1860
1854	Miss Harriet Scudder	1856
1855	*Mrs. Julia C. (Goodwin) Scudder	1913
1855	Mrs. Sarah R. (Tracy) Scudder	1876
1855	Miss Louisa Scudder	1861
1858	Mrs. Frances (Rousseau) Scudder	1895
1858	Mrs. Margaret (Schultz) Mayou	1870
1859	*Mrs. Charlotte (Birge) Chamberlain	1915
1860	Mrs. Marianne (Conover) Scudder	1874
1861	Mrs. Sophia (Weld) Scudder	
1869	Miss Martha T. Mandeville	1881
1869	Miss Josephine Chapin	1874
1872	Mrs. Aleida (Vennema) Heeren	1877
1876	Mrs. Emmeline (Bonney) Wyckoff	1886
1876	Mrs. Bessie M. Scudder	1882
1879	Miss Julia C. Scudder	
1881	Mrs. Elizabeth (Lindsley) Conklin	1891
1882	*Mrs. Minnie (Pitcher) Scudder	1883
1884	Miss Mary Katharine Scudder	1915
1888	Mrs. Ethel (Fisher) Scudder	

*Died.

ARCOT MISSION—Continued

WENT OUT		RETIRED
1889	* Mrs. Mabel (Jones) Scudder	1918
1891	Mrs. Mary E. (Anable) Chamberlain	1905
1892	* Mrs. Gertrude (Chandler) Wyckoff	1918
1893	Miss Eliza Von Bergen	1901
1893	Mrs. Margaret (Dall) Beattie	1921
1895	Miss Louisa H. Hart, M.D.	
1896	Mrs. Susan A. Huizinga	1899
1897	Mrs. Margaret (Booraem) Scudder	
1897	Mrs. Elizabeth (Walther) Farrar	
1897	Mrs. Julia (Anable) Chamberlain	1915
1899	Mrs. Ellen (Bartholomew) Scudder	
1899	Miss Ida S. Scudder, M.D.	
1899	* Miss Annie E. Hancock	1924
1903	Miss Alice B. Van Doren	
1904	Miss Lillian M. Hart	1907
1905	Mrs. Anna (Paddock) Cole	1914
1906	Miss Henrietta W. Drury (Mrs. K. Lange)	1917
1907	Miss Lily Stanes	1909
1908	Miss Delia M. Houghton	
1908	Miss Margaret N. Levick, M.D.	1910
1909	Miss Margaret Rottschaefer	
1909	Miss Sarella Te Winkel	
1909	Miss Josephine Te Winkel	
1909	Mrs. Nellie B. (Beyerl) Roy	1918
1909	Mrs. Litta C. Duffield	1912
1910	Mrs. Lavina (Du Mond) Honegger	
1910	Mrs. Bernice (Takken) Rottschaefer	
1910	Mrs. Dorothy (Scheirer) Sizoo	1911
1913	Miss Hilda M. Pollard, M.D.	1916
1913	Miss Lilian Cook, M.D. (Mrs. J. H. Warnshuis)	
1915	Mrs. Elsie (Burroughs) Potter	1917
1915	Miss Charlotte C. Wyckoff	
1915	Miss Elizabeth W. Conklin	
1916	Mrs. Jennie (Immink) Hekhuis	
1917	Mrs. Nellie (Smallegan) Van Vranken	
1917	Mrs. Amelia (Menning) Van Wyk	1919
1917	Miss Wilhelmina Noordyk	
1918	Miss Clara M. Coburn	
1919	Miss Ruth Lansing Scudder	
1919	Miss Maude S. Scudder (Mrs. Galen Scudder)	
1919	Mrs. Helen (Beardslee) Potter	
1919	Miss Matilda Berg	1924
1920	Mrs. Henrietta (Hofland) De Valois	
1920	Miss Alice E. Smallegan	
1922	Mrs. Erma (Eardley) De Boer	
1923	Mrs. Dora (Johnson) Muyskens	
1923	Miss Harriet Brumler	
1923	Mrs. Ella (Kieft) Wierenga	
1923	Mrs. Sara (Winter) Zwemer	
1924	Miss Caroline L. Ingham	
1924	Miss Mary E. Geegh	

*Died.

NORTH JAPAN MISSION

WENT OUT		RETIRED
1859	Mrs. Samuel Brown	1879
1859	Mrs. D. B. Simmons	1860
1859	Mrs. Marian (Manian) Verbeck	1898
1861	*Mrs. Margaret (Kinnear) Ballagh	1909
1869	*Miss Mary E. Kidder (Mrs. E. R. Miller)	1910
1871	Mrs. L. B. Wolff	1876
1872	Miss S. K. M. Hequembourg	1874
1874	Miss Emma C. Witbeck	1882
1876	Mrs. Rebecca (Ely) Amerman	1893
1878	Miss Harriet L. Winn	1887
1879	*Mrs. Emily (Stelle) Booth	1917
1881	*Mrs. Anna (Baird) Wyckoff	1920
1881	Miss Carrie E. Ballagh	1885
1882	Miss M. Leila Winn	1920
1884	Mrs. Lizzie (Disbrow) Harris	1905
1884	Miss Mary E. Brokaw	1899
1886	Mrs. Alice (Voorhorst) Oltmans	
1887	Miss Anna de F. Thompson	1913
1888	Miss Mary Deyo	1905
1888	*Miss Julia Moulton	1922
1896	Mrs. Anna (Van Z.) Poppen	1898
1897	*Mrs. Florence (Schenck) Scudder	1906
1897	Mrs. Jennie Dumont Schenck	1902
1898	Miss Harriet J. Wyckoff	1905
1904	Mrs. Christine (Carst) Ruigh	
1905	*Miss Jennie M. Kuyper	1923
1907	Mrs. Grace (Posey) Hoffsommer	1920
1912	Miss May B. Demarest (Mrs. H. Kuyper)	
1912	*Mrs. Eleanor (Orbison) Van Strien	1913
1912	Miss Florence E. Dick	1915
1912	Mrs. Amy (Hendrichs) Shafer	
1914	Miss Evelyn Oltmans	
1914	Miss Janet Oltmans	
1917	Mrs. Lillian (Orbison) Van Strien	1920
1919	Mrs. Florence E. (Dick) Booth	1922

SOUTH JAPAN MISSION

1869	*Mrs. Elizabeth (Provost) Stout	1902
1878	Miss Elizabeth F. Farrington	1879
1878	Miss Mary J. Farrington	1879
1883	Mrs. Annie (Strong) Demarest	1890
1884	Miss Carrie B. Richards	1885
1887	Miss Rebecca L. Irvine	1893
1890	*Miss Carrie B. Lanterman	1892
1891	Mrs. Emma (Kollen) Pieters	
1892	Miss Sara M. Couch	
1893	Mrs. Vesta (Greer) Peeke	
1893	Miss Harriet M. Lansing	
1893	Miss Martha E. Duryea	1897
1897	Miss Anna K. Stryker	1900

*Died.

SOUTH JAPAN MISSION—Continued

WENT OUT		RETIRED
1898	Miss Anna B. Stout	1905
1903	Mrs. Grace (Hoekje) Hondelink	1908
1904	Miss Grace Thomasma	1912
1904	Miss Jennie A. Pieters	
1905	Mrs. Edith Walvoord	1919
1909	Miss Jennie Buys	1914
1911	Miss Jeane Noordhoff	
1912	Mrs. Annie (Hail) Hoekje	
1913	Miss Hendrine E. Hospers	
1914	Mrs. Reba (Snapp) Ryder	

REUNITED JAPAN MISSION (1917)

1916	Mrs. Helena (De Maagd) Van Bronkhorst	
1917	Mrs. Gertrude (Hoekje) Stegeman	
1918	Miss Anna M. Fleming	
1921	Miss Edith Vivian Teets	
1921	Miss Janet Gertrude Pieters	
1922	Miss Dora Eringa	
1922	Mrs. Amelia (Sywassink) Ter Borg	
1922	Miss Florence C. Walvoord	
1922	Miss Flora Darrow	
1922	Miss Florence V. Buss	
1922	Miss Gladys W. Hildreth (Short Term)	1923
1924	Mrs. Anna McA. Moore	

ARABIAN MISSION

1896	Mrs. Amy (Wilkes) Zwemer	
1898	Mrs. Margaret (Rice) Barny	
1898	* Mrs. Marian (Wells) Thoms	1905
1901	Mrs. Emma (Hodges) Worrall, M.D.	1917
1902	Mrs. Elizabeth (De Pree) Cantine	
1903	Miss Jennie A. Scardefield	
1904	* Mrs. Jessie (Vail) Bennett	1906
1906	Mrs. May (De Pree) Thoms	1913
1904	Miss Fanny Lutton	
1905	Mrs. Martha C. Vogel	1914
1906	Mrs. Bessie (London) Mylrea	
1907	Miss Minnie Wilterdink (Mrs. D. Dykstra)	
1908	Miss Thyra J. Josslyn, M.D.	1910
1909	Mrs. Eleanor T. Calverley, M.D.	
1909	Miss Dorothy Firman (Mrs. John Van Ess)	
1909	* Miss A. Christine Iverson, M.D. (Mrs. A. K. Bennett)	1916
1910	Miss Josephine E. Spaeth (Mrs. G. D. Van Peursem)	
1911	Miss Sarah L. Hosmon, M.D.	
1911	Mrs. Adele Frost Baley Shaw	1914
1912	Miss Gertrude Schafheitlin (Mrs. G. J. Pennings)	

*Died.

ARABIAN MISSION—Continued

WENT OUT		RETIRED
1915	Miss Charlotte B. Kellien	
1916	Mrs. Regina R. Harrison	
1917	Mrs. Anna (Monteith) Bilkert	
1917	Miss Mary C. Van Pelt	
1918	Mrs. May (De Pree) Thoms	1922
1919	Mrs. Elizabeth (Purdie) Dame	
1921	Miss Rachel Jackson	
1921	Miss Ruth Jackson	
1921	Miss Cornelia Dalenberg	
1922	Miss Grace O. Strang	
1922	Mrs. Elda (Van Putten) Hakken	
1923	Mrs. Cornelia (Leenhouts) Moerdyk	
1924	Mrs. Henrietta N. Potts	

DATE DUE

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